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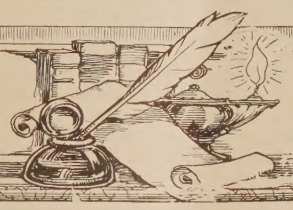

March 15, 1924

Getting on a Sound Basis

THE Universalist Church must be diligent in business as well as fervent in spirit, serving the Lord. That means orderly, farsighted, efficient.

The Cabinet seems to have brought order out of the many huge tasks hurled at them by the Providence Convention.

In our editorial columns, Mr. Etz tells the story in less than two hundred words.

The Trustees give us five years in which to raise a million dollars, or two hundred thousand a year.

The general work, the ministers' pensions, the Japan Building, the Washington Church, are provided for.

The least we can do is to get the facts into our heads. The most requested is far less than other denominations ask for and get.

The work depending on this money is vital. Zero hour is March 15.

We have never failed our leaders and will not now.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Fifty dollars will endow a subscription to the *Universalist Leader*. It will carry the paper to any address designated during the life of the giver and thereafter as may be requested in will or otherwise. If undesignated, it will be given to some college, public library or person anxious to have the *Leader* and unable to afford it. Many people are endowing missionary numbers of the *Leader* to propagate our faith.

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HAROLD MARSHALL, MANAGER

176 NEWBURY STREET, BOSTON

DORCHESTER AVE. AND 60th ST., CHICAGO

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THE Universalist Leader

Two Dollars a Year | 106th Year | New Series | Vol. XXVII | No. 11

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

THE CHRIST CRUSADE

THE General Superintendent, as he goes about from conference to conference, is saying to our people: "Let us try prayer. Let us do it together. Let us see if we can't get all of our people to use the page in the *Leader* prepared for this purpose. Let us see what effect it will have on us if all of our people pray together, even if it is not more than a minute or two a day. Get your people to take the *Leader*. Send it to them if they don't."

The people are responding. The blessed influence of the movement is felt already. Mighty things are wrought by prayer.

* *

WELCOME, FIVE THOUSAND!

OVER five thousand new subscribers! God bless you, you are welcome, but you are a responsibility. You did not come to us of your own free will and accord, without hesitation or mental reservation. You came because Dr. Lowe asked it and the deacon or elder or pastor or board of trustees sent in a list with twenty-five cents for each name on it, making some one else dig up another twenty-five cents to enable the Publishing House to break even on the deal. The more of you there are the more twenty-five cent pieces we have to find around these offices—for we have our boards and auditors as your pastor has his.

We thought that there might be a thousand of you, and you would cost us $250 and the churches $250, but five thousand of you cost us $1,250. You came high, but you are worth it. We want you, we welcome you. We hope you won't object.

Our great problem about you is not one of money but of interest. How are we going to catch you, hold you, make you one of the family, a reader, a booster, a constructive and helpful critic?

In becoming a subscriber to the *Universalist Leader*, you join a company which has been in existence over a hundred years—something which will go on when every editor and contributor now alive has gone to his reward and punishment.

You are binding yourself by a wireless as marvelous as that of Marconi to many minds and hearts all over the United States, Canada, Europe, Asia and Africa.

We will try to make you like us and help us.

There is no mightier agent of reform than a free liberal weekly.

There is no way you can do more with two dollars a year, than to help such a paper as we are go on and do its work.

* *

BE FAIR

FREQUENTLY we have referred to the injunction, "Be kind," as St. James does, and called it "surpassing." We wonder if "Be fair" is not worthy to be set by its side.

We need hardly say that we are not "for" the accused officials in Washington. By instinct we are much against them. For that very reason it is incumbent upon us to cry aloud for a fair deal.

Who should utter such a cry if not the Christian? Who among Christians are better able to judge of the wickedness and hatefulness of misrepresentation and prejudice than Universalists?

Our fathers suffered bitter things from men who were not fair, and our brothers do also in some sections of the country to-day. Should not this make us determined that the whole truth should be known in all matters before final judgment is passed?

The debates in Congress in these last few weeks, especially those in the Senate, are enough to make every fair-minded American blush with shame. The pettiness, the meanness, the gloating, the untruthfulness, nauseate even the hardened, somewhat cynical observers whose business compels them to sit through.

The methods by which the two political parties and some free lance politicians are trying to gain advantage out of shame are despicable.

The Presidency and the control of the next Congress are great stakes, but the price the politicians are paying is too high.

The silent, cool, honest man in the White House will not pay that price.

The greater Democratic leaders will not pay it.

We propose in this paper so far as it is in our power to be frank and fair.

We want to be fair to Wall Street and fair to the Socialists.

We want to be fair to Coolidge and fair to the Senate, fair to Republicans, Democrats and the insurgents, fair to Russia and the Pope, fair to France and to England, fair to fundamentalists and to mod-

ernists, to Daugherty, Denby, and even Ed McLean.

This does not mean shielding anybody, nor letting up on criminals, nor advocating light punishment.

It does not mean agreeing with views. It means the good old American way of hearing all sides. It means giving every man accused his day in court. Even more it means prosecution to bring out facts both for and against, and not simply to get a verdict. It means a Presidential campaign conducted on principle and not by an appeal to passion, cruelty, ignorance and prejudice.

* *

INTENSIVE FINANCIAL CAMPAIGN

THE Cabinet, or Executive Committee of the Board of Trustees, has decided to ask our churches to engage in an intensive financial campaign for funds for denominational purposes, as ordered at Providence, during the ninety days period beginning March 15, 1924. This may well be made one of the definite objectives of the Lenten season. The Cabinet believes that this financial program of the Convention should be outlined for a five-year period and the items involved be put into local church budgets for this length of time.

For the purposes authorized by the Providence Convention, the following amounts will be needed, in addition to the income derived from funds:

Purpose	Five Years	Per Year
National Memorial Church	$ 300,000	$ 60,000
Japan Buildings	100,000	20,000
Ministers' Pension Fund	125,000	25,000
General Work	475,000	95,000
	$1,000,000	$200,000

A part of the $95,000 per year for general work is now covered by the 5 per cent quota and the Japan Mission offerings, so the amount required is not in addition to these items, but includes them.

Under the revised plans the quotas for the Memorial Church and the Japan buildings amount to 60 per cent of the statements as originally sent out to all of our churches when the campaign was started. Fuller information is being sent to each minister and chairman of local trustees.

Roger F. Etz.

* *

FALSE DOCTRINE

THE age of the earth written in the upper left hand corner of my Bible is from 4004 B. C.," writes one Geo. T. Hastings, of Hartsdale, Westchester County, N. Y., in the *Scarsdale Inquirer*.

Therefore Mr. Hastings makes a long and bitter protest against a lecture of Roy Chapman Andrews, recently returned from Mongolia, and especially against the debasing exhibition before his Men's Club of pictures of dinosaur eggs alleged to be 10,000,000 years old.

"Andrews," says Hastings, "insults our intelligence and our God by assuming to act as an authority on the age of the earth"—plainly written as aforesaid in the upper left hand corner.

We are glad that Hartsdale, Westchester County, has this argus-eyed defender of the faith; that Bryan gets such support from the rock-ribbed Republican county of Westchester; that the youth of the Empire State are protected from impossible theories that huge serpents which laid eggs once existed on earth.

Now it remains for some one to put a bill into the New York State Legislature forbiding expeditions into Mongolia or researches in geology, paleontology and archeology unless the members take a pledge in advance that they will rebury any fact accidentally dug up which throws doubt on the sacred date 4004.

By the way, which sacred writer was it who put that date in the upper left hand corner?

* *

TO NEW SUBSCRIBERS

PARISH committees, boards of trustees, ministers and generous individuals acting alone, are sending the *Universalist Leader* to several thousand new subscribers during Lent.

Friends of the Publishing House are putting as much money into it as your local committees, for 25 cents only partly pays the actual cost. What these friends hope and what we hope is that you will look the *Leader* over. Perhaps you will feel like the lady in Haverhill who put so much courage into us with these words: "May one who is on record as declaring all denominational papers are egotistical propaganda, here make confession and testify she has learned from the *Leader*. . . her error and finds much to ponder and enjoy in its columns." We want you to stay on our list. At least read us and find out what we are trying to do.

* *

PRESIDENT ELIOT

PRESIDENT ELIOT strengthens faith in the doctrine that "now are we the sons of God," and in the belief that life goes on after death. Such as he, we feel, must survive. Not because he has lived ninety years, but because he made them such notable years, the entire country will take notice of his birthday, March 20.

Without the trappings of office or the power of great wealth, he has reached an exalted eminence in world esteem. The reason is plain. He has a good brain, but vastly more important is his intellectual and moral courage. The one question he seems to have asked has been, "Is this thing true or right?" The clear vision has helped him be right more times than not, but the sublime courage, all the greater because it is unconscious, has helped him take his stand utterly oblivious of popularity or unpopularity.

That is why he is a great popular figure. When all is said and done, and when we've had our little day of barking, that is what we like.

* *

METHODISTS AT CHATEAU-THIERRY

ALL over France there are cities with streets and squares named after famous Americans, or after the United States itself. But in Chateau-Thierry, made forever memorable by American service in the World War, there is a "Rue des Methodists" or "Street of Methodists."

It is a characteristically practical Methodist Memorial to the men of our country who struggled and died there "in the war to end war." And instead

of being a granite block or marble shaft, a Grecian temple or Memorial Church, it is a kind of social center or community house. The poor and helpless go there for advice and cheer. There are parents' meetings, picture shows, wireless concerts, a clinic, a library. The building, formerly a hotel, serves also as headquarters for the local Boy Scouts.

As Bernhard Ragner says in the *New York Times* of March 2, it translates Lord Byng's noble phrase into reality: "Honor the dead by helping the living."

"Whatever the doughboy's religion may have been," says Ragner, "it was something practical. It omitted theology and laid the emphasis on life. The Methodist Memorial was instituted with this thought in mind. Theology has no place in its activities. There are no sermons, no attempts to make proselytes, no endeavor to increase the number of the Methodists. So stripped of sectarianism is its work that even the Catholic priest of the town, professing a different creed, can give his approval. Like the Man of Galilee, the Methodist Memorial goes about doing good, helping the fatherless, cheering the distressed, giving thereby a vivid demonstration of practical Christianity. This may explain why the Municipal Council has changed the name of one of the principal streets of Chateau-Thierry to La Rue des Methodists. It was the official, French way of saying '*Merci beaucoup.*'"

An American physician, Dr. J. W. Wadsworth, and his wife are supported there by American Methoists to run this work.

Two marines who fought at Chateau-Thierry are responsible for the memorial.

Visiting the great cemetery at Belleau Wood, looking at the thousands of graves, one remarked that such a sacrifice "deserved eternal commemoration." "His exact words have been lost, but the idea has been given magnificent expression, for a member of the Methodist Wartime Commission to France overheard the remark. 'Eternal commemoration,' echoed this Methodist leader. 'But how?' Then came the idea: 'Living flesh and throbbing brain are better than lifeless marble and emotionless granite. This memorial must be practical. We will work with human beings rather than with lifeless stone.' A few months later, the Hotel Elephant had become the Methodist Memorial.

"Since then, it has been operating—sixteen hours a day at least—doing everything possible to increase the well-being and happiness of Pierre and Jacqueline, Georges and Jeanne, Raymond and Suzanne.

"And the A. E. F. veteran who visits Chateau-Thierry and sees the Methodist Memorial in action, no matter what his creed, will admit that this monument, which joins utility to remembrance, is one of the best memorials erected anywhere to the great host who 'went west.'"

* *

CARRYING ON IN TOKYO

DISPATCHES to the *New York Times* from Wilfred Fleisher give the most vivid and probably the most accurate accounts of reconstruction work in Japan.

In Tokyo three-fifths of the devastated areas have been rebuilt with temporary shacks, the government having ordered that no permanent structures be erected for three years. In Yokohama where the destruction was more complete in one way, little has been done. Bodies are still under the ruins. Whereas in Tokyo the debris was largely consumed by the fire, in Yokohama it remains to cumber the ground, for much of it was foreign built and of brick.

What Mr. Fleisher, an American and editor of a Tokyo daily printed in English, sees especially is "the spirit of carry-on of the average citizen of Tokyo."

Most of them were left destitute, but they rebuilt their homes either as barracks or as shacks, "entirely on their own initiative and without any support from the government."

We heard earlier of ambitious reconstruction schemes under the leadership of Viscount Yoto, Minister for Home Affairs, but he is out of office.

The government is solvent but burdened. It planned to spend three billion yen, or one and one-half billion dollars, but has actually appropriated only about two hundred and thirty millions of dollars, which has to go to bridges, canals, roads and parks instead of houses. Appropriation bills carrying three hundred million dollars more are held up by the dissolution of the Diet, or Congress, and will have to await the elections.

"Several thousand sufferers," says Mr. Fleisher, "mostly small shopkeepers, unable to finance the rebuilding of their homes, are still living in barracks and tents provided for them by relief organizations in parks and other open spaces, but they are gradually being removed to the suburbs, where they are cared for by relief associations formed among themselves.

"In response to the popular demand the Cabinet recently decided to grant a loan of 80,000,000 yen to Japanese fire insurance companies to enable them to pay a small percentage of their losses, but the measure has not yet been approved by the Privy Council, and the insurance companies so far have made no payments. Most of the requirements of individuals for reconstruction have been met by the banks, which have backed their clients.

"The reconstruction of Tokyo entirely in the form of wooden shacks presents an unavoidable danger from fire."

Meanwhile our attitude in Congress has not backed up the splendid relief work of our navy, our Red Cross and our people. We have raised the old insulting question of abrogating our agreement with Japan about immigration when all the evidence is that Japan has kept her word absolutely. We have charged a good big rate for money loaned. Even if we say "business is business," we must also say "agreements are agreements."

We know what politicians are, for we have them, God help us. And we know especially just now "the baneful effects of party spirit." Japan too knows these things, and governments there have to play politics to keep power. When the plain people are showing such heroism and the governments there are struggling we ought not to furnish oil for the flames of their party spirit but, by letting some things rest for the present, if we can't do any more, give them a chance.

Traditional Christianity and Essential Christianity

Willard Chamberlain Selleck

THE present age is emphatically a harvest time in spiritual things. The ripening growths of the long past are being gathered and separated. Truth is being sifted from error, right from wrong, good from evil, in more directions and on a larger scale than ever before. It is an era of culmination, in which influences that have been at work for thousands of years are maturing their legitimate results; and since a tree is known by its fruits, the analytical and critical processes of the modern mind are bent upon testing these fruits as thoroughly as possible. This attitude may seem to be skeptical and hostile, but it is really animated by the serious and noble purpose of discovering and liberating the truth, in order that whatever is false may be rejected and no longer darken the minds of men.

There is no realm of our life to-day in which the working of this principle finds, or needs to find, more earnest exemplification than in that of religion. We often complain that there is a great deal of religious indifference abroad, but we need also to remember that there is a great deal of religious inquiry, research and reflection. Never did so many cults and faiths engage attention; never were so many systems of worship and teaching brought forward and held up to the light; and never was the spirit of candor in studying these more widespread, profound and catholic than at the present moment. Men *want* to ascertain the truth about divine things; they are looking far and near for it; they are hungry for conviction, assurance, certitude; but they are persuaded that no one form of religion has ever contained "the whole truth and nothing but the truth;" and because of the very preciousness of the high spiritual interests involved in the subject, they can not afford to be uncritical in their testing and sifting of the world's religious products, however sympathetic they may desire to be.

Christianity in particular is undergoing fresh and searching reconsideration to-day. For the Christian religion is deeply implicated in our whole Western civilization, and now that this civilization is on trial for its life, by reason of the gigantic cataclysm which is convulsing Europe, many are impelled to challenge the claims of this religion, to ask what is valid in them, and to scrutinize every argument adduced in their support. Has Christianity been a colossal failure, are the defects of our civilization due to its inefficiency, or has it never been really tried on a sufficient scale to enable us justly to determine its value?

Before we can answer these questions, we must first ascertain *what is essential Christianity*, and then see to what extent it has been rightly understood and fairly promulgated. The broaching of this two-fold query intimates, and it may be unhesitatingly asserted, that much that has come down to us under the sacred name of Christianity is not Christian at all, either in the sense of having been taught by Jesus Christ, or in the sense of being necessarily implied by his actual teaching, or in the sense of being reasonable and true. Jesus himself said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Even so we may declare, Not every one who cries "Christ!" "Christianity!" "the Church!" is truly Christian; but he who grasps the central and fundamental truth and spirit of the Gospel, and then tries to live it out sincerely, consistently and faithfully. If there have been many "false Christs," there have been more false followers of the true Christ. If there has been a sound core of genuine, valid, and holy teaching at the heart of Christianity, there has been built up around it an immense body of spurious doctrine, consisting of myth and legend, fancy and fable, pretension and imposture, as well as a continuous admixture of foreign speculation from the beginning until now. Hence the task which has devolved upon our age, and which has increased in magnitude and thoroughness and value ever since the dawn of the Protestant Reformation, is that of severing truth from error, the kernel from the husk, in historical Christianity. This task, exceedingly important, is still far from accomplishment; but it is in process of being accomplished, in many ways, at many hands, in all branches of the Christian Church—by patient scholars and thinkers, by humble teachers and preachers, and by a vast multitude of those whose only means of proving what is true and what false is in the great school of experience.

But here we come to definitions and the question of standards. How shall we determine what is essential Christianity, what shall be our standard of measurement, and who shall decide where doctors disagree? The answer is that it is simply a problem for the human mind to grapple with, and on which to employ all its resources; that specifically it is primarily a problem of historical and literary criticism; and that whosoever has any contribution of true knowledge or valid reasoning or illuminating insight, which may throw the least bit of light upon the problem, is entitled to be heard in seeking its solution. No scholar so humble and none so great, no disciple so inconspicuous and none so prominent, but that he may have part in this great sifting process of our age; and by just this *sifting process*, widespread, thorough, patient, prolonged, we shall come to know the truth, and the truth shall make us free. There is absolutely no other way. No Ecumenical Councils, at the Vatican or elsewhere, no Papal Decrees, and no "Authority" in heaven or on earth can settle such a matter. It is simply a question for learning and thought and the cultivated consciousness of good men and the growing spiritual experience of mankind.

If this statement seems too strong, it at least is not made without due consideration of the opposite contention that the human mind is incompetent to determine divine truth for itself, and therefore needs some superhuman, authoritative teaching and guidance. But if the human mind is not able to determine what is true, how can it determine what is superhuman and authoritative? In the last analysis everything must rest back upon the soul of man, to which

truth and right and love and beauty must make their appeal upon their own merit. An authority imposed may compel a certain acquiescence of the will, resulting in submission, obedience, outward compliance; but it can not gain the inward assent of the reason, the sincere approval of the conscience, the profound sanction of the spirit, and the glad surrender of the affections unless these be freely *won* by the intrinsic excellence of what it offers. The alternative is clear, either there must be freedom, the freedom of the soul to judge for itself what is true and right, or there must be coercion in one form or another. If a coercive authority be claimed by any individual, official, or institution, who shall validate the claim? Mankind may need some authoritative teaching, but it must be of the sort which is not a substitute for thought, but an aid to thought. There is ultimately no escape from the peril and the glory of bringing every subject to the bar of the human mind and heart for the ascertainment, as far as finite powers of apprehension and comprehension can ascertain, what is true and right and beautiful and good. If we can not exercise such powers and pass such judgment, we can do nothing but follow as we are led and do in all things as we are told. Is it only for this that the peerless soul of man was made?

As to standards in the solution of our immediate problem, everything is to be brought first of all to the judgment-seat of Christ. That is to say, Jesus Christ, the Founder of Christianity, and universally conceded to be its true representative, must be our primary and principal criterion for determining what is essential Christianity. Not what Paul taught, or Peter or James or John, not what the Greek Fathers or the Latin Fathers inculcated, not what the historic creeds have said or the Church has decided; but rather what Jesus Christ was and said and did, when clearly known and correctly understood—this is to be regarded as the heart and soul of Christianity, as our true standard of measurement. The two phrases, "back to Christ" and "the Christianity of Christ," have thus a definite and legitimate meaning; and so our next step is to find out as nearly as possible what the Christianity of Christ was.

Here arises, to be sure, the further question of the credibility of our sources of information about Christ and his times and his teachings, together with the still further question of correct readings and interpretations. But these collateral issues, though very vital, can not be properly discussed in the present chapter. Modern historical and biblical scholarship is dealing with them exhaustively, and the reader who desires may find abundant material bearing upon the points thus raised. Suffice it just now to assume the broad fact that the New Testament is our chief source of knowledge regarding Jesus Christ, and to maintain that the substance of the truth which it sets forth regarding him can be fairly grasped by the ordinary enlightened and candid person who is unwarped by prejudicial influences. If this were not so, the task of preaching "the gospel to every creature," the task of making "disciples of all nations," were surely a vain one.

Now the picture which the unbiased reader of the Gospel narratives obtains of Jesus is that of a noble Teacher, humble, reverent, heavenly-minded, claiming for himself no miraculous birth, no perfection, no infallibility even; going about doing good, inculcating high and holy lessons, instilling the most beautiful and blessed principles of life and conduct ever known among men, and himself exemplifying them with wondrous fidelity and sweetness; calling about him twelve lowly men to be his disciples, companying with them, talking to them, educating them, and exerting his uplifting and sanctifying influence upon them; then, after convincing them that he was the true Messiah, the Christ, and leading them to an earnest acknowledgment of their faith in him as such, dying a cruel death and leaving his sublime cause in their hands, absolutely without any other organization than was naturally implied in their common spiritual experiences and their bond of union with him, their dear Lord and Master.

In his brief public career Jesus performed numerous works of healing—precisely how many, or in what manner, or by what power, it is impossible to tell. He showed a compassionate sympathy toward the poor, the unfortunate, and the oppressed, while severely censuring the hard-hearted, the cruel, the unjust, the hypocritical; and he bore himself as a brave Reformer, through his high and searching teaching, with reference to the official abuses connected with religion. He taught the doctrine of God's immanence and Fatherhood, His nearness and dearness, His absolute holiness and love; he set no limits to the doctrine of man's sonship to God, thus logically implying its universality, and further implying the idea of universal human brotherhood; he set forth righteousness as the supreme law of life, and love as its supreme motive; he taught men how to pray, how to trust and obey God, how to imitate and love Him, how to love and serve one another; he called them to repentance and forgiveness, to simplicity and sincerity, to worship in spirit and truth, and to the innocent joys of a pure and benevolent life; and he pointed the human soul, tenderly and confidently, to the beautiful home in the immortal realms, but without giving particular information, without much argument, without philosophical speculation. He simply affirmed the great cardinal truths of his message, and left them to make their own impression; but he himself, in his own spirit, conduct and character, was their best exemplification—"he lived the precepts which he taught."

Here, then, we have the gist of the Christianity of Christ—a religion without priest, ritual, church, or formal creed; a religion of reverent gratitude, trust and love toward God, and of fraternal respect, sympathy, love and helpfulness toward man; a spiritual religion rather than a ceremonial or institutional or dogmatic religion; a religion of vital, quickening, inspiring and sanctifying power over every soul that ever did really receive it, or that may receive it to-day.

But how this essential Christianity, this Christianity of Christ, soon began to spread abroad, and as soon began to be elaborated and corrupted. It was taken up by the brilliant mind of St. Paul, who modified it in a peculiar and marked way; by the writer of the Epistle to the Hebrews, who gave it a somewhat different shape; by the author of the Fourth

Gospel and the First Epistle of John, who altered it still further. It came into close and prolonged contact with Greek philosophy, in its various forms, and with Greek social usages, and was profoundly influenced thereby. From all these and other associations it emerged in the statements of the great historic creeds—the Apostles Creed, the Nicene Creed, and the Athanasian Creed—with a metaphysical character deeply impressed upon it. It was thrown into the turbulent stream of world-politics in the Roman Empire, from which it suffered a pronounced secularization. It was embraced by St. Augustine, who put the stamp of his mighty individuality upon it, with his ideas of a fallen race, a ruined world, and everlasting punishment, and of the Church as a City of Refuge. Then the Roman Catholic Church, rising in splendor, adopted the resulting compound, and carried its elaboration still further in the direction of establishing her ecclesiastical absolutism, and for a thousand years imposed it upon the nations of Europe. Thus the Christianity which has come down to us is not the simple Christianity of Christ, but a complex system of doctrines, partly Judaic, partly Oriental, partly Hellenic, partly Latin, and only partly Christian in any strict sense.

This complex system, which the present chapter calls Traditional Christianity, has contained such features as these: The doctrine of the immaculate conception; the doctrine of the virgin birth; the doctrine of the deity of Christ; the doctrine of the Trinity; the doctrine of the fall of man in Adam; the doctrine of a time-probation; the doctrine of everlasting punishment; the doctrine of the Devil; the doctrine of purgatory; the doctrine of the sacraments as an indispensable means of Divine grace; the doctrine that the Church is the kingdom of God on earth, and is entitled to rule among men; the doctrine that the Pope is the Vicegerent of Christ, and as such is supernaturally and infallibly guided when acting in an official capacity; prayers to Mary the mother of Christ, and prayers to the saints; the adoration of relics; and the imposition of fasts, the confessional, and a celibate priesthood. All this, however naturally it may have arisen and however useful it may have been, *is not Christian at all*, either in the sense of having been taught by Jesus Christ or in the sense of being legitimately implied by what he did actually teach. There is scarcely one of all the ideas here stated that can be found, with its customary import at any rate, in the Christianity of Christ, as it is expressed in the Sermon on the Mount, the Parables, and the casual and characteristic utterances of the Master. Yet the doctrines or conceptions comprised in this strange compound have really constituted the bulk of the teaching that has passed under the name of Christianity, especially as far as the Roman Catholic Church has been concerned—and it is this great Church mainly that has given shape to our Western religion.

To be sure, this doctrinal system was considerably modified by Protestantism, which rejected in particular about one-half (the second half) of the ideas above enunciated. But the rest of the system remained, and indeed was accentuated by Calvinism, and has furnished until recently the staple upon which the souls of the vast majority of Christians have been fed during nearly all the centuries. While the Roman Catholic Church has been the main channel and the chief purveyor of this whole stream of psuedo-Christianity, it has, nevertheless, flowed far and wide through other channels, and has overspread the world in the great movement of modern foreign missions.

Now it may be a fair question whether this Traditional Christianity has been, on the whole, salutary for the peoples among whom it has been promulgated; it is perhaps sufficient to know that it was probably inevitable under the circumstances; but there can hardly be any question that it has been something very different from the simple, vital, pure, exalted teaching of the holy Founder of our religion. In this connection the words of Professor Hatch, from the work above referred to, are not only pertinent but extremely weighty because of his recognized scholarship and judicial insight. In his Introduction he says:

"It is impossible for any one, whether he be a student of history or no, to fail to notice a difference of both form and content between the Sermon on the Mount and the Nicene Creed. The Sermon on the Mount is the promulgation of a new law of conduct; it assumes beliefs rather than formulates them; the theological conceptions which underlie it belong to the ethical rather than the speculative side of theology; metaphysics are wholly absent. The Nicene Creed is a statement partly of historical facts and partly of dogmatic inferences; the metaphysical terms which it contains would probably have been unintelligible to the first disciples; ethics have no place in it. The one belongs to a world of Syrian peasants, the other to a world of Greek philosophers.

"The contrast is patent. If any one thinks that it is sufficiently explained by saying that the one is a sermon and the other a creed, it must be pointed out in reply that the question why an ethical sermon stood in the forefront of the teaching of Jesus Christ, and a metaphysical creed in the forefront of the Christianity of the fourth century, is a problem which claims investigation. . . .

"In investigating this problem, the first point that is obvious to an inquirer is that the change in the center of gravity from conduct to belief is coincident with the transference of Christianity from a Semitic to a Greek soil. The presumption is that it was the result of Greek influence. It will appear from the lectures which follow that this presumption is true."

Toward the end of the twelfth chapter, after alluding to another important factor, "the interposition of the State," he says: "The Church became, not an assembly of devout men, grimly earnest about living a holy life—its bishops were statesmen; its officers were men of the world; its members were of the world, basing their conduct on the current maxims of society, held together by the loose bond of a common name, and of a creed which they did not understand. In such a society, an intellectual basis is the only possible basis. In such a society also, in which officialism must necessarily have an important place, the insistence on that intellectual basis comes from the instinct of self-preservation. But it checked the progress of Christianity. Christianity has won no great victories since its basis was changed. The victories that it has

won, it has won by preaching, not Greek metaphysics, but the love of God and the love of man."

In conclusion he says: "I have now brought these lectures to a close. The net result is the introduction into Christianity of the three chief products of the Greek mind—Rhetoric, Logic, and Metaphysics. I venture to claim to have shown that a large part of what are sometimes called Christian doctrines, and many usages which have prevailed and continue to prevail in the Christian Church, are in reality Greek theories and Greek usages changed in form and color by the influence of primitive Christianity, but in their essence Greek still. . . .

"It is an argument for the divine life of Christianity that it has been able to assimilate so much that was at first alien to it. It is an argument for the truth of much of that which has been assimilated, that it has been strong enough to oust many of the earlier elements. But the question which forces itself upon our attention as the phenomena pass before us in review, is the question of the relation of these Greek elements in Christianity to the nature of Christianity itself. The question is vital. Its importance can hardly be overestimated. It claims a foremost place in the consideration of earnest men."

Thus we clearly see that the distinction between Traditional Christianity and essential Christianity is a perfectly valid one. The beautiful teaching of Jesus Christ, which is our standard of measurement in spiritual things, is a far more simple, vital, moral, penetrating, *religious* message than the elaborate system of Greek and Roman theological, ritualistic and ecclesiastical doctrines prevailing during the long centuries could ever dream of being. The one was indeed a Gospel, a "good tidings of great joy," to comfort and guide and redeem heart-hungry men; the other was a scheme of ideas for intellectual disputants and a philosophical program for the builders of a mighty institutionalism.

But now another aspect of the subject appears. The question obtrudes itself, whether there is any relation between this traditional Christianity, this pseudo-Christianity compounded mostly of Greek speculation and Roman statecraft, and the present frightful upheaval in European society. Before dismissing the suggestion as wholly irrelevant, let us reflect a little.

Jesus Christ was "meek and lowly in heart." He inculcated the great principle of mutual service, co-operation, brotherly love. He said to his disciples, when they were striving about positions of preferment, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." But when we look at Christian history as a whole, instead of seeing this spirit realized and embodied in all the practical affairs of social intercourse, in any particular nation or among the nations generally, we behold for the most part a civilization that has been built up on the basis of power, a civilization whose dream has been dominion, whose spirit has been ambition, and whose method has been competition; and traditional Christianity—institutionalized, ecclesiastical, denominational, dogmatic Christianity—has been shot through and through with the self-same false conception and motive. Hence we have had an age-long cultivation of national patriotism narrowly conceived, racial antipathies, religious bigotries and strifes, and the whole mistaken ideal of the glory of supremacy in Church and State. Because the Christian Church itself has failed so largely to learn and practise the Master's great, simple principle of co-operative good-will, it has not been able to teach it to the nations; and the nations have gone on building up the fabric of power and dominion, each seeking to outstrip the other instead of helping the other, and ever and anon fighting one another instead of serving one another. And now, all of a sudden, the stupendous pile collapses; for what else than a collapse can we call it when a civilization fails to maintain itself in justice, concord and prosperity, and exhausts itself in a universal orgy of destructiveness?

There was the greatest need at the beginning, and it has increased rather than diminished during the centuries, that the European peoples should be deeply imbued with the spirit of the social teaching of Jesus Christ—the spirit and principle of mutuality, good-will, kindliness, friendliness, co-operation. For, because of their geographical limitations they were thrown into close contact with one another, and because of their racial differences it was inevitable that misunderstandings and strained relations might easily arise. All these conditions have been aggravated by the increase of population, the multiplication of the means of intercourse, and the stirring of new creative energies in every modern nation. Under such circumstances the only possible way for people to live together is to live in amity and mutual helpfulness; and if the Christian Church could have seen this and taught it and exemplified it, sincerely and faithfully, from first to last, who can doubt that Europe might have been spared a hundred wars and saved from this most recent and most terrible "abomination of desolation?" Jesus wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes." Even so a thoughtful believer in him to-day, contemplating the tragic history of these nineteen centuries, may well mourn over the blindness and fatuousness of so many of his professed followers, over their failure to understand the plain, practical implications of his social Gospel, and over their consequent inability to represent *him* truly before a needy world.

It is a striking fact that in the present dire extremity of Europe the Christian Church is apparently powerless. She lifts no effectual voice to stay the strife; she scarcely even ventures to repeat the Master's word—"Put up again thy sword into its place; for all they that take the sword shall perish with the sword," she simply does not count as a factor in the case. Why? Is it partly because her own skirts are not clean, because her own soul has been, all too often, full of the spirit of ambition and strife, because she has loved power and sought dominion, because she has coveted "all the kingdoms of the world and the glory of them?" Oh, if the Christian Church could only

have taught and practised a purer Christianity, the Christianity of Christ, instead of that divisive traditional Christianity which has so largely usurped its place, how different might have been the history of the last nineteen hundred years!

But of course it is vain to dwell upon what might have been, except for the sake of learning what ought to be now. And it is plain now that if, upon the ruins which the great war leaves in Europe, a new civilization is to be builded, it must be erected upon a new basis, which is yet the old, simple basis of the Gospel of Jesus Christ—the principle of mutuality, good will, brotherly kindness, co-operation. Else it will not be a new civilization, but a repetition of the age-long story of distrust, dislike, jealousy, bigotry, injustice, cruelty, revenge—the evil spirit in the heart whence come all fightings in the last analysis. Not ambition, power and dominion, but meekness, love and mutual service—this is the social genius of the Christianity of Christ; and it will lead as surely to the increased production of wealth, prosperity, peace and happiness as the opposite principle leads to strife. If we are to prosper at all, really and permanently, we must prosper together; and the world has grown at length to be so essentially one, so truly a single great family of nations, feeling its unity, its solidarity, as it never did before, that this word "together" must henceforth comprise all mankind. Each nation will thrive best, in the long run, where other nations thrive with it—just as a business man whose customers are making money will himself make money by reason of his relations with them. If the people of the United States are to have increasing trade with the people of South America, it is to the interest of the former that the latter should be prosperous. So it is everywhere, when looked at in a large way: the welfare of each is bound up with the welfare of all; co-operation should supersede competition, men should help one another instead of restricting one another. Yet this is only an economic statement of the spiritual truth of brotherly love which Jesus Christ put into the very foundation of his social teaching.

If, then, a new civilization is to be builded and must be builded upon this truly Christian basis, the task of the Christian Church for the new age is perfectly clear: *It must teach men, individually and socially, this great, simple lesson of co-operative goodwill, and must practise that teaching in spirit and in truth.* It must give over all its old dreams of power and dominion and glory; it must no longer seek to rule men or nations, but must seek simply to serve them; and it must instil everywhere, and exemplify always, the love which alone makes mutual helpfulness a holy joy. Upon no other basis can a better human society be established than that which is passing through the agonizing conflicts of the present hour.

It is undoubtedly true that, in the readjustments and reconstructions of the immediate future, the State in every land must bear the brunt of the labor. No longer may it fall to the Church to shape political policies and practical programs. But it is the high function of the Church to inculcate ideas and formulate ideals out of which practical measures may grow in due time. The Church can be the Teacher and Helper of the State, the one great spiritual Ally that can speak and work with the holiest of sanctions. In such a service the Church can be the powerful co-laborer of every other educational agency—the school, the college, the university, the press; and, all working together, they can lead the nations out of darkness into light, out of hatred and strife into love and peace.

But before the Christian Church can well perform her part of this important ministry, she must purify her own message and renew a right spirit within her soul. She must discard some of the hoary errors of traditional Christianity, accumulated by a varied process of accretion during the long centuries, and return to essential Christianity, the Christianity of Jesus Christ; she must begin to heal her own divisions by seeking the deeper unities, "the unity of the spirit in the bond of peace;" and she must pray continually for a humble and a contrite heart, because her own follies and sins are partly responsible for the frightful troubles which are now shaking the earth. With such a purified message and such a chastened spirit, the Christian Church may hope once more to speak truly to a needy world in the name of the crucified Redeemer, and the long-suffering world—weary, bleeding, yearning—will hear and heed and be saved.

Finally, regardless of the European war, the need for such a sifting and cleansing of our inherited religion as is here indicated is rendered more urgent by a certain broad missionary consideration. Christianity is offering itself to the entire world to-day, and practically the entire world lies open to it. But unless the form of teaching that shall go forth among the nations be purer and truer than that which has prevailed since the second and third centuries, Christianity will not be an unmixed blessing to the various races of the earth. And it might be such a blessing. The Christianity of Christ, disentangled from the pseudo-Christianity of the creeds and the principal Churches, would prove indeed a holy inspiration, a baptism of spiritual power, to the burdened souls of men everywhere. The human race in all lands unwittingly waits for its message of light, hungers for its bread of life, longs for the quickening which its simple story is able to impart. But in place of all this the Father's children have been given, mainly, the adulterated mixture which has been herein summarized and characterized under the term "Traditional Christianity." It is impossible to believe that, in this guise, Christianity can continue permanently to win its way. The growing intelligence of mankind will either purify it or reject it.

Therefore no service which the true friends of Christianity and humanity can perform at the present time can be more fraught with spiritual blessing, in the long run, than that of thoroughly purging traditional Christianity, eliminating historic corruptions. and thus releasing essential Christianity, the Christianity of Christ, for its beautiful mission among the nations. Let the tares be separated from the wheat before the harvest shall be reaped and threshed out, to be again sown broadcast in the fair fields of the whole wide world! Then shall Jesus Christ, with his simple and heavenly Gospel, really come in power and great glory, and before him shall be gathered all nations, and from him they shall receive in deed and in truth "the words of eternal life!"

Our Prayers Together

(A Page Inspired by the Christ Crusade)

Saturday, March 22

Your outlook on life determines your doings. As your eyes are scouts to find a safe path for your body's comings and goings, so your soul looks out on life and decides your course. When your vision is bright and clear, how confidently you move! When your sight is dim and clouded, how difficult the road becomes, how full of perils! And a man who is blind carries about with him the outer dark of midnight even in broad day.

If you look out on your fellow men to discover traits that tell of likeness to God, your life will be all sunshine; if your soul be clouded with suspicion, dimmed by prejudice, or darkened by self-interest, the world of human life will be gloomy indeed. If your faculty for seeing God in everything lies neglected, unused, how aimless and hopeless your life will become.

Paraphrase of Matt. 6-22 : 24. (*G. H. R. Shafto.*)

"Lord, in this hour of tumult,
Lord, in this time of fears,
Keep open, Oh, keep open
My eyes, my heart, my ears.

"Not blindly, not in hatred,
Lord, let me do my part,
Keep open, Oh, keep open
My eyes, my mind, my heart."

Hagedorn.

God and Father of us all, what lessons Thou dost teach us through the wisdom and spirit of Jesus Christ! Grant, O God, that our minds and souls shall always be open and ready to receive Thy instruction so that our lives shall be a help in this day. May it be that to-day and every day we may learn to think of ourselves as Thy children, so that when we look into the faces of our fellow men we shall recognize our common heritage and relationship. Save us from petty quibblings that get us nowhere, give us no satisfaction, and make us slaves to doubt and fear. Bring us to Thy heaven of truth through faith and love, with a spirit like Jesus Christ. *Amen.*

Sunday, March 23

Once a man stood at the end of a large, long tube. He looked through the tube and noted how small the opening seemed at the far end. He was invited to enter and walk through, but refused, saying, "If I enter I shall soon be caught within the walls, which grow smaller and smaller." But enter and see; try for yourself, urged the voice. Timidly he ventured; slowly he made his way, each step bringing him nearer the end he feared he could not pass. As he progressed he found the tube did not become smaller as he supposed, and when he reached the end he found ample room in which to walk upright and exercise his freedom.

It is essential in this day of controversy and quibbling that we understand the truth of perspective.

"What looks dark in the distance, will brighten as we draw near."

The experiences of the present unrest may not be conducive to faith, yet things are no worse now than ever, the difference being more in noise than in fact.

"Fear not, little children, it is your Father's good pleasure to give you the Kingdom" (to make known the truth).—*Luke* 12 : 32.

"In simple trust like those who heard
Beside the Syrian sea
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee."

Whittier.

We thank Thee, our God, that Thou hast given to the world the confident spirit of Jesus Christ. As we take upon ourselves his name, we pray we may, without doubt or fear, follow his leading in our daily intercourse with our fellow men. *Amen.*

Monday, March 24

"It is vastly easier to go over wholly into the method of Jesus than to go part way. If we balance love and hate, if we say we will love men so far as they deserve our love, and hate them so far as they oppose us, we are confused and powerless. We get neither the results of the Galilean nor those of the Corsican, neither the victory of love nor that of power. But when we go completely "over the top," . . . we have passed over into the irresistible might of the method of Jesus, and our enemy is conquered, though he may not know it. Hatred must surrender the moment it is sure that love never will."

"Whether the time be slow or fast,
Enemies hand in hand
Must come together at the last
And understand.

"No matter how the die is cast,
Or who may seem to win,
You know that you must love at last—
Why not begin?"

W. H. P. Faunce.

Our Father in heaven, who hast loved Thy world into being, grant, we beseech Thee, that we Thy children shall realize that Thou hast given to us of that same power of love to create in our day peace and good-will. Forgive Thy sons and daughters who, because of differences of race, or method of government or stations in life, hate each other. Forgive us, who, understanding a little what love can do, seek not to impart it or make it the great factor of life. Impress upon us, we pray, we who so often think we are wise, that, "whether there be knowledge, it passeth away," but love remains. O God, help us to attain the motive of Jesus. May we strive to know him better, so as to come, through his understanding of Thy law of love, into lives of greater service and power. This we ask in the name and spirit of Jesus Christ. *Amen.*

Tuesday, March 25

"And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed."—*Mark* 1 : 35.

Again and again does Christ find it necessary to be alone with God. Each time he goes apart for such communion, he returns with new strength to take up the tasks of a new day.

When weary and worn with the burdens and heat of the day, there is a way to find strength and patience. When puzzled and torn by argument and doubt there is a sure relief for mind and soul. When tried and saddened by disappointment and death there is solace and comfort to be had by all who practise prayer. The logic or the psychology of prayer are not really matters of much moment. "Pray without ceasing."

"Take time to be holy, speak oft with thy Lord;
Abide in him always and feed on His word;
Make friends of God's children, help those who are weak,
Forgetting in nothing His blessing to seek."

Father in heaven, we come to Thee like little children, trusting in Thy wisdom and love. We know that in that love and wisdom Thou dost forgive any childish folly which we may express, and understandest even our thoughts afar off. Forgive us if we have forgotten Thee in the rush and whirl and constant demand of our busy lives. Forgive us too when by the fine spun arguments of our time we have crowded Thee out of our minds and forgotten that we are souls and part of Thyself. Help us to realize that as Thou art ever ready to hear and give, so we should be ever ready to ask and receive. Help us to gain the confidence of Jesus Christ. *Amen.*

Wednesday, March 26

The great need of the day is that man shall understand that he is not an end in himself. He has a place to fill, a task to perform that is beyond his immediate work, and unless it is done the whole structure of life will not be complete. Science tells us that even the smallest particle to be found is related to another and that to another and so on up through the structure of the universe. We may at times feel lost in the greatness of things and the multiplication of them, yet with but a moment's consideration with faith, we shall find ourselves not lost but found as a part of the purpose of God.

"For none of us liveth unto himself and none dieth unto himself. . . . whether we live therefore, or die, we are the Lord's."—*Romans* 14 : 7.

"Thou cam'st not to thy place by accidemt
It is the very place God meant for thee,
And should thou there small scope for action see
Do not for this give room to discontent."
R. C. Trench.

Our Father in heaven, in the glad morning of this day accept the thanks we bring for the joy and knowledge that is ours. We have learned so much through the wisdom of Thy children who have discovered so many truths of earth and sky and life, that Thou hast grown greater and more real to us. We now know that we can not escape Thee, for Thou hast revealed Thyself in everything. Help us that we may discover the real purpose of our own lives so that we may work with zeal and joy to help Thee in the fulfilment of Thy purpose. Grant us the faith of Christ, that our vision may be kept true, and the spirit which moved him, move us. *Amen.*

Thursday, March 27

Faith is more than an opinion; it is an experience. Faith in God is not an opinion that God exists; it is the habit of living with Him. Faith in Christ is not an opinion that he is divine; it is the habit of following him. Faith in immortality is not an opinion that the soul lives after death; it is the habit of looking, not at the things which are seen, but at the things which are not seen, and realizing that the things which are seen are temporal, but the things which are not seen are eternal. To practise the habit of immortality is to live in this invisible world. It is to see in their true proportions the visible and the invisible, the temporal and the eternal.—*Lyman Abbott.*

"I know not where His islands lift
Their fronded palms in air;
I only know I can not drift
Beyond His love and care."
Whittier.

O Thou who art greater than all else yet who dwelleth very near to us all, we bow before Thee, seeking the consciousness of Thy spirit and power as it reaches out to us. Grant, O God, that as we meet the experiences of each new day we may rise with greater faith in Thy purpose and greater confidence in Christ's leading, so that we may with greater love call Thee our Father. Through Jesus Christ our Lord. *Amen.*

Friday, March 28

It was a wonderful privilege to stand before one hundred and sixty young people, earnest students in a seminary, and speak to them. This was the text; "The whole creation waits in eager expectation for the revealing of the sons of God."

"The world is waiting, God Himself is waiting, longing to see the manifestation, the assumption of control in government, in industry, in commercial life, in school and college, in press and pulpit, of those who are conscious of their sonship. Men do not understand each other, and as a consequence we have confusion, hatred, fear, where we should have love, justice and confidence. It is your great privilege to go forth and interpret life in the light of your relationship to God and man. Wonderful opportunity! Young Christians, the world is yours!"

"The Spirit himself beareth witness with our spirit that we are children of God."—*Romans* 8 : 16.

Our Father, do Thou touch all the youth of our land with Thy spirit of fire. May it rest upon them till it ignites within them the desire to zealously serve their country and their fellows with a spirit and devotion equaled only by Jesus, the Master soul of all time. Open Thou their sense of hearing that they may recognize Thy voice calling to them, urging them to save their country, their fellow men and themselves from the degradation and sin of narrow and selfish living. 'Tis a great task and difficult, but let these Thy children and ours be conscious that Thy spirit and power is theirs. Teach them that in all endeavor for right and truth they are not alone; that their wisdom, however great, is not sufficient unless it be sanctified by Thee. This we ask that the purpose of Christ may be their purpose and ours. *Amen.*

Contributed by the Rev. Francis W. Gibbs.

The Reconstruction of Theology

IV. What Makes the Bible the Book of Our Religion

John Murray Atwood

"OUR appeal has always been to the Scriptures." So said a former president of the Disciples denomination, and he added naively, "We have been willing at all times to give up any position which could be clearly shown to be unscriptural." But such an assertion, though safe and enabling one to qualify as trustworthy, is very vague and indefinite. You do not know really what the man believes. A "Bible Universalist" would say the same, so would a fundamentalist and many a modernist. Evidently when people differing so radically refer alike to the Bible as authority, there is somewhere a misconception of the nature of the Scriptures. We wish to present here an interpretation of the Bible which we believe will make clear the source of much of this understanding and also answer some of the troublesome questions which are raised by the scientific study of the Old and New Testaments.

First, as a point of departure, let us define: The Bible is a collection of writings that record in various worthy literary forms the eternal truth which principally one people progressively discovered in the experience of a thousand years or more. It should be noted that, according to this, the Bible is a literature, and that it is a literature of differing kinds—history, stories, biographies, dramatic poems, hymns, sermons, etc., and that, to proceed cumulatively, it is a literature that contains the truth that chiefly one race gradually discovered in its experience. We say "discovered" rather than "had revealed" to them. What is revelation from the Godward side is always discovery from the human. Truth is free—to any one, to any people, but even the greatest seers, like the ancient Jews, apprehend only what their experience and mental capacity enable them to grasp. God Himself can not make them perceive more. Even He must observe the principle of apperception in teaching His children—that the only way they can learn the new truth is by means of the knowledge they already possess. The limitation is on the human side, but it is *limitation*. We may well marvel that these uncultured Hebrews learned so much out of the book of life; but how much was still beyond them! How much beyond the most sage twentieth-century savant! We still know in part, and cry, like Goethe, "More light, more light!"

But to return to our definition—the essential element in it is the assertion that the Bible records the truth. This prompts the question, What is truth? There are at least two meanings that are attached to the word truth that are often confused, and this leads, in the case of the Scriptures, to unfortunate misunderstandings.

There is first truth as to fact—historical or temporal truth. It is to this kind of truth we refer when we say that one is telling the truth, or when one is testifying on the witness stand. It is that which is so at a certain time and place—not everywhere. What a person says is truth because it accords with what happened at a given time and place. It is tied to that particular time and place, and apart from them it has no existence or significance. Last week Ludendorf was tried in Munich for treason, last week Ramsay MacDonald replied to his critics in Parliament, last week Attorney-General Daugherty announced he would not resign, last week the writer was in Boston, last week Miss —— made a new white dress and went to a party. Each of the foregoing items is truth of its kind, but it is needless to say that its importance is relative, of more account to some than to others. It is not the truth that is of vital significance to all alike. This truth is local, not universal, temporal, not eternal.

Now the Bible purports to contain a great deal of this kind of truth. When it is said that Samuel united the tribes of Israel under his rule and thus prepared the way for the kingdom, that David played on the harp to banish the evil spirit from Saul, that Nebuchadnezzar captured Jerusalem in the eleventh year of the reign of Zedekiah, that Jesus was crucified outside the city wall on Calvary, that Paul had a vision of Christ on his journey to Damascus—these are all presumably statements of fact and in that sense truth. They refer to what happened at particular times and under particular conditions, and they may be very significant facts. *But it is not this kind of truth that we have in mind when we say that the Bible contains the truth, is a revelation of truth—the word of the living God.*

It is important to have a boy or girl grow up in the habit of telling the truth, not because *what* they tell is significant, but because they should be persons upon whose word we can always rely. There is a great deal of truth in this sense that the yellow journals, scandalmongers and gossips seize upon and retail which plainly it would be better not to know. Realism, historical or fictional, is often neither important nor good for man.

Yet a great many make great account of proving the historicity of certain statements in the Bible—the story of the Garden of Eden, of Jonah and the whale, of the temptations of Jesus—as if they were thus vindicating and maintaining the authority of the Scriptures. It is apparently this kind of truth (historical) to which many refer when they say that they believe the Bible just as it is. But in saying this they reveal that they have not yet discovered what it is that makes these books the Holy Scriptures of the Christian religion. We can conceive of a book like our Bible that from cover to cover was filled with nothing but what is historically true, upon which there was the divine imprimatur, certifying that it told beyond the peradventure of a doubt the exact "truth" as to all reputed facts related in the Scriptures. Would it be likely to supplant the Bible which we are told is often historically inaccurate? There would not be the slightest danger. It might contain all this temporal truth, and yet have little of that which has made the word of God to generations past. Nothing is so dry and profitless as history or even biography when it is the mere narration of facts. Therefore it was

that Aristotle said that poetry is truer than history. Keats emphasized this:

"What care though owl did fly
About the great Athenian admiral's mast;
What care, though striding Alexander pass'd
The Indus with his Macedonian numbers?
Juliet leaning
Amid her window-flowers, sighing, weaning
Tenderly her fancy from its maiden snow,
Doth more avail than these; the silver flow
Of Hero's tears, the swoon of Imogen,
Fair Pastorella in the bandit's den,
Are things to brood on with more ardency
Than the death-day of empires."

What does it boot to know the date of the fall of the Roman Empire, the dates of the great battles or of the reigns of the kings of Israel and Judah? No one is really any wiser or better therefor. But the spirit of faith, or hope, or love, as it is incarnated in some life or is enshrined in some fitting story, will forever touch the heart and be of perennial value to man.

This brings out that there is another kind of truth—eternal or spiritual truth. This is not inseparably related to some time or place, but is the same yesterday, to-day and forever—in all places and at all times, in Palestine and America, in the days of Isaiah and in the twentieth century. It is the truth about the life and laws and character of God, about the eternal principles of right living, about the perennial disquietings within, the longings, hopes and faiths of man. It is the possession of this truth that tends to make any worthy literature—Shakespeare, Tennyson, Emerson—immortal. It is for lack of such truth that any writing, however clever, fails to win the permanent regard of men. It is this truth again that the Bible as a whole contains far beyond any similar scriptures. It is this kind of truth which every man goes to the Bible seeking to know, which in his meditation, study and research he is even unconsciously seeking to discover, that he may adjust his life to them and live nobly, fully and happily. For these are eternal

". . . . truths that wake,
To perish never;
Which neither listlessness, nor mad endeavor,
Nor Man nor Boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy."

There is temporal truth that is of great importance to some, because it is related to their life, their home, their work—facts about their business, their family, their country. But they would not be of like significance to others. But this eternal truth is of vital concern to one class and another, to all men alike. It is the very bread of life by which our souls are nourished. These do, and we shall live.

If this distinction we have made is correct, then when we teach or declare or defend the word of God, we are not endeavoring to prove that certain things happened historically as stated in the Bible—that the first woman was made from the rib of man, that Joshua conquered all Canaan, that Elijah went up to heaven in a chariot of fire, that Elisha made the iron to swim, that Jesus performed all the miracles recorded in the gospels. Some may believe these things, they may argue that they correspond with fact. Whether they do or not, whether they believe them or not, is comparatively a small matter, of minor importance. Life will still be worth living, will still be blessed. But if these universal truths are not such, if they who wait upon the Lord do *not* renew their strength, if when one works out his own salvation earnestly, God does *not* work in him, if whatsoever a man sows he does *not* reap, if when one loses his life unselfishly he does *not* find the larger life, if he that humbles himself is *not* exalted, if when you draw nigh to God, He does *not* draw nigh to you, then life can never be what we thought.

The argument made here can be put concretely in one of two illustrations. There is in the book of Genesis a famous story associated with that very fascinating and typically Jewish character, Jacob. It is the account of his wrestling with the mysterious man at the ford Jabbok, when he is about to meet his brother Esau for the first time since he wronged him years before. It will be recalled that though Jacob is maimed in the struggle, he declares he will not let go his hold until the man blesses him, and he does not until the blessing is given. Is it asked, Is it a true (historically) story? Plainly it is an allegory. But though historically false, it is spiritually and morally true, for it sets forth the eternal truth—valid for every man in any age or place—that he who wrestles with his evil propensity and will not give the battle o'er, *always* wins the blessing of God. To him that overcometh I will give the crown of life. It is the fine reflection of Dr. Kent that these old Hebrew stories often represent man's struggles with his inner foes, his own vices or weaknesses, not simply with outer obstacles to his will. For

"If above himself, man can not erect himself,
How poor a thing is man!"

It will thus be seen that he who makes this distinction (between historical or temporal and eternal or universal truth) is thereby delivered from many of those doubts and struggles to which many earnest seekers for the truth are subject when they first discover that some things they have been taught or are accustomed to regard as historically true are not so. They understand that *it is not as history that the Bible is the book of our religion, but as setting forth these great eternal principles of life.*

They also will comprehend that what makes the Bible our Holy Scriptures is not that it is any authority for scientific teaching. What a pathetic attempt the late Dr. Dana of Yale made to show that the order of creation in the first chapter of Genesis was in accord with the one evidenced by his own science of geology! He thought if he could show that the Bible anticipated modern science, he would be vindicating the authority of the book. But suppose he had succeeded, would he have added thereby to the religious worth of the Scriptures? The "science" of the Bible writers, as we would expect, was truly primitive; they had none of the modern conception of the vastness of the universe; they supposed the earth flat and the sky above a solid firmament with the waters above that, and so on. But what of it? Are

Homer and Aeschylus and Dante and Chaucer of less value as literature because these authors knew nothing of present-day science? Not a whit; and neither do the Bible writers' limitations on this side affect the significance of the great universal truths of life that they set forth.

It will be conjectured correctly that, if this spiritual truth is the essence of the Scriptures, then probably some books of the Bible contain much more than others, and it would follow logically, literary excellence aside, that those that possess the greater amount of such universal teaching are the more valuable. Unconsciously on this very principle, Bible readers have so appraised the books. How many turn to Leviticus or Chronicles for spiritual profit? They had a first place in the affections of the ancient Jews. But they dealt with teachings of ephemeral value. On the other hand, are not our favorite passages in the Old or New Testament those that record to an exceptional degree the great truths applicable to every people and age?

In the light of this thesis that we have endeavored to unfold here, it will be perceived that the exact form in which a spiritual truth is set forth is not so important—whether history, poetry, fiction, biography, sermon or drama—so long as the truth is embodied. Where do we find the greatest perhaps of the teachings of Jesus? In parables, stories made up or manifactured for this purpose. But though no more historically true than the book of Jonah, they contain and declare the truth about God and man as it was never before made known. It also follows that if we make this discrimination between temporal and eternal truth, it is incumbent upon us to distinguish the divine from the human, the historical from the universal. It requires no special scholarly equipment to apprehend eternal truths. But we are not to think that if we read from the Bible anywhere, we have performed a pious act, or that we have but to open the book and the truth will shine forth. We must search the Scriptures, if we would find in them the words of eternal life.

Protestantism in Italy

Winfred Ernest Garrison

WHEN the Fascisti Government proclaimed that the Catholic Church is the national Church of Italy, it was partly stating a historical fact and partly laying claim to what seems a useful instrument for the political unification of the country. The long continued dominance of the Catholic Church here has given to the religious life of the country an appearance of unity and homogeneity which most other parts of the so-called Christian world do not present. It would be an easy task to show that this has been in many respects a deceptive appearance, covering but not always concealing a wide diversity of religious and irreligious attitudes. Catholic apologists will say that this merely shows the wonderful comprehensiveness of their faith, which makes a place within its ample and hospitable fold for varieties of temperament and personality and binds them all together into a higher unity.

This sounds well, but it seems difficult to appreciate the spiritual unity between Savonarola and Pope Alexander VI who was instrumental in having him burned at the stake, or between the humble St. Francis and his haughty contemporary Innocent III, or between the Waldensians and the long series of popes and inquisitors who through the centuries have had them massacred and exiled.

But be that as it may, the story of dissent in Italy has many thrilling chapters which need not be rehearsed here, but ever since the twelfth century at least, and probably earlier, there have been lights shining in the darkness. Some of them were feeble and flickering beams. One would not care to underwrite all the theology or become responsible for all the actions of some of the so-called reformers before the Reformation, but many of them were heroic spirits with whom one may be proud to claim spiritual kinship. The total volume of such protest against the Roman papal system has been immense. A recently published bibliography of Protestantism in Italy lists more than twenty-five hundred volumes dealing with the various movements from the twelfth century to the present time.

Those who assert that force never wins against ideas in the long run and that truth crushed to earth will rise again, are doubtless right. One would hate to live in a world constructed on any other principle. A world in which bludgeons were more powerful than reason would be an abominable world. But one must also bear in mind a few historical facts. During the renaissance a flourishing movement began which on both moral and intellectual grounds sought to purify the Christian religion from those corruptions and incumbrances which seemed inseparable from the papacy. It was crushed. In 1561 the entire Waldensian colony in southern Italy was exterminated. That there is not now a strong native Protestantism in Italy is due to ruthless persecution, massacre, and exile, rather than to any other cause. It can not be said that the Latin mind naturally inclines toward Catholicism, or that the race which produced that whole glorious revival of the arts and that awakening of the human mind known as the renaissance was not capable of originating a movement for the reformation of religion. It was, and it did. But the movement was strangled in infancy.

The story of the Waldensians is one of the hero-tales and wonder-tales of history. A medieval evangelical group whose separate and distinct existence antedates Luther by more than three centuries, settled in the valleys of the Cottian Alps not far west of Turin, they have survived from the age of the Crusades to the present time, holding to their faith with incomparable tenacity in the face of persecutions of incomparable ferocity. I hope to visit their valleys within a few weeks and to see those places which have been the home and refuge, one might say the Gibraltar, of evangelical religion in Italy for more than seven hundred

years. At present I can give only an impression of the Church as I have seen it in Rome.

Even before the crucial year 1870, the Waldensians had begun again to emerge from their ancient valleys and to carry the war into the enemy's country. The revolutionary year 1848 had given courage to every advocate of liberty, whether civil or religious, and in that year four of their young ministers were sent to Florence, chiefly to learn the finer accent of the Tuscan metropolis and to improve their literary style. These mountaineers have always had a respect for culture and sound learning. In 1851 a young Waldensian minister had the honor of being imprisoned in Florence for preaching the Gospel. But when the temporal power of the papacy fell in 1870 with the entrance of Victor Emmanuel's army into Rome, a new era began. September twentieth was the day, a day precious in the hearts of the Italian people and commemorated in the name of one of the important streets of Rome. (Appropriately enough, the Methodist church is on Twentieth of September Street.) A Waldensian pastor followed close behind the army, if indeed he was not a member of it—for they have always been good fighters—and nineteen days later, on Oct. 9, the first evangelical service was conducted that Rome had witnessed for many centuries. The text of the sermon was Romans 1 : 16, "I am not ashamed of the Gospel of Christ," not a bad text to sound before a hierarchy drunk with the blood of the saints. But doubtless the hierarchy did not hear it. They were too busy lamenting the loss of temporal sovereignty.

There is now one good Waldensian congregation in Rome, owning and occupying two handsome buildings, both admirably located. The older building is on a good corner opposite the Palazzo Colonna. The newer and much more elaborate building, the gift of an American woman only a few years ago, located in the Piazza Cavour opposite the Palace of Justice, contains a large and beautiful auditorium, and the lecture-rooms, library, and living quarters for the students and faculty of the theological seminary which was moved here from Florence in 1922.

The Sunday morning service in the older church was to me particularly impressive. The house was filled with an audience of apparently intelligent and prosperous people, business and professional men and their families. It was the best looking audience I have seen in Italy. The group had that homogeneity which one usually finds in a Protestant church, and the same implication of a social relationship among the individuals. A person of a different social status, or one dressed much worse or much better than the others, would probably have felt conspicuous and embarrassed—just as he would in the First Presbyterian Church of Springfield (any state). In St. Peter's one would not feel conspicuous if he were out at the elbows, or carried a market basket, or wore a red velvet cape. This Waldensian service was simple and stately, but completely unadorned. There was, of course, no altar. There were no candles or vestments. Personally I can stand a good deal of ritual and symbol in worship; but to come from a gorgeous mass in an over-decorated church crowded with the apparatus of worship into this atmosphere of earnest and intelligent piety was like escaping from the artificial and surfeiting beauty of a hot-house into a mountain meadow swept by cool winds and close to the sky. The music was a full river of song from the congregation, male voices predominating. Indeed, there was a feeling of masculine vigor about the whole service. The beautiful Italian language perhaps made both hymns and prayers more impressive. It is a language of the heart, naturally lyric. As I sat in the midst of this kindly company of people worshiping so joyously with so much of both fervor and restraint, of feeling and of dignity, I wondered that all Italy does not press into this fold. That so few do must indicate either something wrong with Italy or some very powerful opposition.

The afternoon service at the other church was described to me later by the pastor as an evangelistic service. I wish such evangelistic services might become the vogue in our own country. The large auditorium was filled to its capacity. After a hymn and a prayer the speaker, a visiting pastor, gave a lecture. He evidently assumed that he was addressing thinking people. His topic was the problem of securing a revival of religion in a scientific and critical age. The first essential is a recognition of the reality of spiritual values. But a religion which embodies these values in traditions which can not be verified is out of harmony with life and experience, and a religion which makes these values inseparable from theological dogma can not solve the problem because it imports into its formulations philosophical concepts which are only temporary. There is no way but for a man to use his own experience and intelligence, for a religion that is not a religion of personal experience is merely mechanical. Above all, it must be free from traditional ecclesiastical authority. But are there not dangers in freedom of thought for the individual? Certainly. "But I prefer the perils of liberty to the safety and certainty of authority." Let the pathway of this liberty be illuminated by the mind of Christ and let this freedom be used in the spirit of Christ, and a man may have a religion which will be personally his own, which will meet his needs, and which will not need to fear the light of science.

This was the drift of the argument. I will not guarantee the accuracy of my report in detail, for my Italian is far from perfect and the orator spoke with torrential eloquence. But I am sure of the main line of his argument. The significant thing was the fact, as stated to me afterward by the pastor, that three-fourths of the audience were Catholics who were present by personal invitation. "Most of them," he said, "will never join our church. The old habits and the old prejudice are too strong. But that does not matter. They will be a different kind of Catholics. They will be better people and will give their children better training. It does not matter whether they join our church." This may not be the usual attitude in an evangelistic service, but one can scarcely deny that there is a flavor of pure and unselfish religion about it.

The Waldensian theological seminary, with its handsome new building, is responsible for the recent inauguration of an experiment in co-operation among the Waldensians, Methodists and Baptists in theological education. Each denomination has its own

group of theological students who live in separate groups. The instruction is given by a common faculty. Both the Waldensian and the Methodist instructors have spoken to me in terms of the highest satisfaction of the relations existing among the Protestant forces in this matter and of the practical success of the co-operative effort. I have not had opportunity for conference with Baptist representatives, but have no reason to doubt their equal satisfaction. In the face of the overwhelming force of Catholicism, they say that it seems folly to magnify the differences between different kinds of Protestants when the separation between them seems as nothing compared with the gap which divides Protestantism from Catholicism. Perhaps it would be well if Christian people generally could imbibe something of that sentiment in the presence of the gulf that yawns between a Christian and a non-Christian view of the world.

There is much more to be said about the work of the Methodist Church in Italy than can be said in the concluding paragraph of this article. They have been here for fifty years and have made a notable impression on the national life. It must not for a moment be supposed that they are a negligible group of impertinent foreigners disturbing the religious peace of Catholic Italy, though there are many who would make such a representation. The Methodists have a way of letting their presence be known, and they have therefore drawn the fire of some critics. A great deal has been said and written about their college on Monte Mario, the "eighth hill of Rome," including much that had better not have been said, but I shall take the liberty of saying a little more, for that enterprise is too wonderful in its possibilities and too noble in its conception to be passed over lightly.

Rome, Feb. 20, 1924.

Victor Friend at Comrades Banquet*

MY friends, I find myself hesitating to-night between love and duty. What I would love to do is to bring to you a message put into words which arise from the impulses of my heart, but instead I feel myself compelled to follow the line of duty and bring to you what I can from facts which are rumbling around in my head.

I have been elected to the office of National President of the Comrades in a very unusual way. I believe I owe to you, this splendid group of Universalist gentlemen whom I see before me, an apology, because, through no act of yours, with the exception of one man in this room, do I find myself in this position, unanimously elected by five Universalist men, four of whom I believe never saw me and probably never heard of me. Nevertheless, I presume I am legally your National President, and what have I done with this office thus far?

I have written about eight hundred letters, personal letters, which include nearly all the clergymen of our Church and a representative group of laymen from all over the United States. They have been very generous to me in their replies and out of these replies I am bringing you some facts.

I was somewhat confused before I accepted the office of president because some of my close personal friends told me that the office was the biggest lemon in the Universalist Church, and a half-squeezed lemon at that.

Because of the confidence I have in some of these close personal friends, and my own judgment, I was inclined to believe they were right, but I have come to the conclusion, however, as a result of these numerous wonderful letters which I have received from you and others, that there is great merit in the idea of men's organizations in the Universalist Church, and while I have a few statistics to bring to you to-night, I truly hope that two years from to-night, when I shall have retired from this office, because according to the by-laws of this organization I can not succeed myself, I may bring to you statistics which will prove my statement that there is merit in men's organizations.

I find we have in our Church 127 men's organizations, forty-four of which are Comrades. This means that 20 per cent of our Universalist churches have men's organizations in them. We have 680 women's organizations, and 235 young people's organizations. In the Men's Clubs and Comrades there are 4,844 enrolled as members. The Comrades' organizations average twenty-eight plus, and the Men's Clubs average fifty-five plus.

The Comrades in some of the states are organized into state organizations. The Comrades have a National Executive Committee, of which Mr. Polk is secretary, and your humble servant president.

The Men's Clubs, so far as I know, have no state or national organization to function through.

I have no recommendations to make in regard to this, but it does seem to me, friends, that something isn't just right.

I find that the strongest churches we have are those where men are enrolled in an organization.

I find a great unwillingness on the part of these Men's Club to adopt the name "Comrades," or to change the character of their organization in any way.

I find a great desire on the part of the ministers to utilize the men's organizations and to organize men into organizations so that more men will be interested to attend the church services.

I find a great unwillingness on the part of the men's organizations to indulge in any missionary enterprises outside of their local field.

I find a great unwillingness on the part of the men's organizations to pay dues or assessments to any state or national organization.

So far as I am concerned, from my personal point of view, and speaking with no authority except that which I have assumed, personal authority, I see no need of any great amount of money for the National

*Address of the newly elected national president of the Order of Universalist Comrades, at the Massachusetts State Banquet, Boston, Feb. 29, 1924.

Executive Committee to spend in order for them to function properly, unless we attempt, through the National Executive Committee, to enter into missionary enterprises which might come under its direct supervision.

I find a strong desire in all of the local men's organizations to indulge in work which has to do with church fellowship.

I find a strong desire for more and better programs for them to carry forward.

I believe the state and national organizations should maintain a Speakers' Bureau, and should be in position to furnish to our men's organizations subjects which could be discussed and carried into programs for the development of these men's organizations, to advantage.

We do need programs. Mr. Polk has on his desk at the present time several letters from churches where there are no men's organizations, requesting us to send them programs which will possess merit enough so that, if men organize themselves in the church, the minister can offer them something worth while to do.

These programs are necessary. These programs are available, in my judgment, and from what source?

My next piece of work, friends, is going to be this —to come to you and ask you to give me in detail the work which you have been carrying forward in your men's organization this year, what you have done for your own entertainment, including suppers, menus, and what these suppers cost per person, in fact all information you can give me which, through your National Executive Committee, can be passed to others, including yourself, for our own advancement.

There are at least 500 churches left as fertile field for your National Executive Committee to organize. You will help. We are going to do with them just as you are doing with yourselves, take advantage of the social instinct. We will eat together, smoke together and commune together. The simplicity of it, gentlemen, is what makes it so satisfactory. We sometimes feel that we must have something spectacular, we men, but that is not it at all. We are really more interested in each other, our own self-development, and secondly the development of our Church, than anything else in life, and any minister who objects to this method is avoiding the example set by the great Master Teacher, Jesus. He was always using this method of getting his men together, and, if you will recall it, one of the very last acts of his life, which stands out as a great example, was when he called his twelve men together for the final supper—twelve of them, eating together, communing together, for their own self-development, and then, in addition to eating together, Jesus bathed the feet of each one of his friends.

Let's take advantage of this, men, and use these simple things of life for the development of our religious natures and the development of our Church, the institution which stands for the highest ideals of mankind.

The Lily and the Poison Weed

Henry Nehemiah Dodge

A NOXIOUS weed sprang up by the side of the Lily of Galilee, in the Garden of the Lord. It came from poison seed grown in the fields of Pagan lore, whence the Jews and later the Christians received the dogma of the endless torment of the wicked. This noxious weed, growing so near the heavenly flower, mingled its fetid breath with the fragrance of the lily until men came to think of them as one and inseparable. In their obsession with this delusion men threatened the wrath of the Lord of the garden upon any who dared repudiate the divine origin of this poison weed whose far-spreading branches, heavy with gloom, were fast overshadowing the world. It is a tragic story, a dishonor to the Church and a reflection on the character of God our Father, whose mercy endureth forever. We may well blush to think how this libel on the Holy Name is still cherished in the popular creeds.

Does my refined and gentle reader wonder why I defile these pages with this horror of the past, not now often mentioned by cultivated people or in the pulpit? Though it be not so freely preached to sensitive congregations as in the past when a Jonathan Edwards shook New England with terror by his lurid description of "a sinner in the hands of an angry God," yet is it everywhere held in reserve, more or less in the background, in "Orthodox" creeds, liturgies and other forms of expression. It is, in fact, the keystone of current theology—as a noted evangelist put it: "Hell is the basis of Christianity."

Has my reader thought what endless punishment really means to the sincere believer?

It means abandonment of the idea of the Fatherhood of God, for no father would commit so great an atrocity upon his child.

It means that all idea of justice must be abandoned, for common sense revolts at the thought of infinite punishment for finite sin, however atrocious; and the common conclusion of jurists and penologists is that excessive punishment defeats its object. If we have given up hanging a man for stealing a sheep, and for scores of other crimes of like grade, shall we believe that the God of Justice and Mercy will in His divine government continue the mistakes that we have outgrown?

It means that the God of Love would do all that a god of hate could do to perpetuate hatred and discord unending; that a God who has so perfectly organized the material universe as a complete unit obedient to immutable law, would disorganize the spiritual universe by a lasting dualism and render its harmonious life and destiny impossible forever.

All the highest thought and aspiration of mankind cry out against this denial of its hope and dream. Scripture rebukes it in its promises of a reign of universal righteousness and peace, when "God shall be all in all." It substitutes endless, aimless *waste* in the spiritual world as against the perfect conservation of all matter and force in the material world. It shows God either a monster of cruelty purposely tormenting

a majority of mankind forever, or else a *weak* God who has created more than He can control and guide. There is no escape from this dilemma. It will not do to say that God gave us freedom which He will not, or can not, control. No father would give his child freedom to commit suicide.

Belief in everlasting punishment means abandonment of belief in the supreme power of Divine Love, making brute force a co-partner and final substitute where love fails. Instead of the World Saviour "*drawing*," as he said, "all men unto" himself, it shows him trying love for a time—a lifetime perhaps—and, failing to attract the sinner, having recourse to *fear* to *drive* him to himself. Would you be driven to love the Lord by such a monstrous threat? Do you think your love got in that way would please him? Would the Good Shepherd lay his frightened sheep upon his shoulder and bear it home rejoicing?

It is indeed true that fear of punishment is sometimes a deterrent from sin, and it should be remembered that punishment for all sin is sure in the Divine Government; but it is just and effective punishment—which everlasting punishment is not—it is punishment proportioned to the need of the sinning soul, to turn it from its evil course. This endless punishment can never do, as there is *no afterwards* for its hopeless victim.

It has been held by some of the early fathers of the Church and others of later date, that God does indeed *threaten* endless punishment, but does not intend to inflict it! This would show more mercy on the part of such believers than respect for the veracity of God—who can not lie.

How eagerly has this pagan conception of God's government by fear been seized upon by political and ecclesiastical leaders, Pagan, Jewish and Christian, to justify all manner of cruel persecutions which defile the pages of history, in order to keep the people in subjection!

For ages long night hid the sun
In medieval gloom;
The path of Hope, in light begun,
Led to eternal doom.

Eternal doom, eternal doom,
Tolling for Liberty;
Eternal doom, Hope's rayless tomb,
Keystone of tyranny!

What demon-council forged this brand
Fair Liberty to slay;
Prelate and monarch hand in hand,
Lords of the Judgment Day?

This medieval dogma flatly contradicts many plain statements, and the underlying spirit of the Bible, intelligently understood, and puts Christian and pagan ideals in entire accord upon a common low level, as regards the outcome of this wonderful creation which our Father pronounced "very good" when He crowned it by making man in His own image.

It is a sad story how this strange thing came about; how this deadly blight fell upon the Gospel of Good News; how this sable thread was interwoven in the bridal garments of the Church, marring the life and thought of Christendom to this day.

The Lily of Galilee has still many buds of undreamed beauty yet to bloom, when freed from the incubus which has overshadowed it for a thousand years.

Root up the poison weed and burn it. Let it no longer defile the Lily, or cumber the Garden of the Lord.

Cruising Around These United States

XIV Dean Sperry at King's Chapel

John van Schaick, Jr.

KING'S CHAPEL is one of the most interesting churches to be found anywhere. It is old for us in this country, dating from 1687. Its graveyard dates from 1630, and is the burial place of judges and governors of the earliest years of Colonial history. And the society itself has the unique history of being Episcopal in tradition and service, but independent of all other churches, Episcopal and otherwise, since 1783, and thoroughly modern and liberal in government and belief.

Its ministers have been Unitarian for nearly a hundred and fifty years, and many of them have been affiliated with the Unitarian body, but the society itself affiliates with nobody. As it says in the Book of Prayer, "through the period of its history thus inaugurated the church has maintained a place of entire independence, having Christian fellowship with many other churches but subject to no denominational discipline or control."

Just what happened to create this unusual ecclesiastical situation?

Well, the Puritans came to Massachusetts Bay, founded Boston and made their independent Congregational Church in reality an established church. By and by the Society for the Propagation of the Gospel in Foreign Parts, of the Established Church of England, started planting little churches in New England. They had two or three in New Hampshire and what is now Maine, but nobody dared beard the Puritan lion in his Boston den until one Robert Ratcliffe landed here in 1686. He was made about as welcome as a modernist of to-day in a fundamentalist committee meeting. "Boston people," says Dr. Howard N. Brown, "hated and dreaded anything savoring of the Episcopacy both on religious and on political grounds." No one of the established churches, the First, the Second, or the Third, later called the "Old South," would lend their edifices for the new movement. With difficulty Ratcliffe secured use of the "town house," and there he held services and on June 15, 1868, formed a society.

When Sir Edmund Andros came at the end of 1686 he at once demanded the use of one of the meeting-houses for the new Episcopal church. Refused, he seized the keys of the Old South and put the Episcopalians in possession, making the regular congrega-

tion wait in the street Sundays until the long Episcopal services were ended.

The Episcopalians could not buy a site for a new church, for the Congregationalists owned the land. Finally Andros forced through the Council permission for them to build in a corner of the burying ground, and there the church still stands. Their first church was finished in 1689.

The second church, still standing, was finished in 1754, the year the old French and Indian War broke out. But the high pulpit and the communion table we saw to-day were from the church of 1689.

As the royalist type of governor flourished, King's Chapel flourished. As the popular revolutions broke out in England royalists took in their banners and "hid their diminished heads," as Dr. Brown put it, and the Chapel fell on evil days. Now over the river in Cambridge there was a little institution, started in 1639, named Harvard College, destined to have a profound influence on the Chapel in the Boston burying ground. It educated some of the rectors who followed Ratcliffe. It educated laymen. And it made a community sentiment which paved the way for the remarkable events of 1683.

During the Revolution many of the Episcopalians clung to Great Britain. When Washington threw his troops around Boston and began shelling in the spring of '76, Howe and his fleet and his transports and all that was his sailed for Halifax. With them went the aged rector of King's Chapel, eighteen other clergymen, thirty of his leading families, King George's communion silver and the church records. One can't enthuse much over this chapter, but it was the kind of revival old Dr. Butler used to tell about in Washington. "How many did you take in?" he was asked. "Take in," said he, "we turned thirty out. Wonderful revival." Strong men bought the pews sold for taxes and a young Harvard man named James Freeman, lay reader, now came on to the center of the stage. A son of a Cape Cod sea captain, a teacher in Barnstable, a prisoner of the British in Quebec, he was just beginning to preach when Dr. Thomas Bulfinch got hold of him in 1782 for King's Chapel.

He preached, although not ordained, for two and one-half years. Then he laid before the congregation a proposal to alter the prayer book, take out a few Trinitarian forms and substitute Unitarian. Trinity Church had voted to leave out the prayer for King George, and this was a precedent. The War of the Revolution, breaking political shackles, had tended to break intellectual shackles, too. The people of that day didn't think it so extraordinary to bring their service up to date.

And as for the bishops, there were none here and England was far away, both physically and spiritually, just then.

In 1785 they amended their prayer book by a three-fourths vote. They had no idea of the storm they would make. It was like the shot at Concord Bridge, "heard round the world."

The changes were not revolutionary. They substituted for the usual Gloria the words of Paul: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory through Jesus Christ, forever and ever, Amen."

In the revised prayer book they did not address prayers to Christ and to the Holy Ghost, but to God the Father.

They omitted the Nicene Creed. The Apostles' Creed still faces visitors on the walls.

King's Chapel woke up one morning and found itself absolutely isolated. The Episcopalians of the other colonies would have nothing to do with them. The Episcopal bishops of New York and of Connecticut refused to ordain their minister. The Congregationalists had no room for them. The Unitarians were not yet born, and as for Universalists, we had John Murray at Gloucester and a few others at work here and there, but who were we to interfere with these great Boston folk?

So the solid men of Boston, used to thinking it out for themselves, led by a minister who was unafraid, decided to ordain that minister themselves. They did. And they have done the same with every minister since. No other church would come in to help them then. No other can come in now. This is not out of pique but out of principle. "No bishops are necessary," they say, "no ecclesiastical hierarchy need lay hands on to fit a man to preach."

Into this old church we went to-day, with all the Colonial and Revolutionary memories, with busts of Freeman, Greenwood, Peabody and Foote about us, and the old high pulpit of Myles and Price looking down on us. A Frothingham ushered us into a great square pew, the present owner of which seems to be a Coolidge.

While waiting for the service to begin, we could imagine ourselves back in Colonial days. Then the organ, placed in the rear gallery, began, and soon an old man and a young one, both black-robed, the old man with bands, came in. We had supposed we were going to hear the Rev. E. B. Speight, the young minister of King's Chapel who has made such a record in two years. But no one is disappointed to see the venerable and beloved minister *emeritus*, the Rev. Howard N. Brown, and no one who has any knowledge at all of men is disappointed to hear that Dean Sperry is to substitute even for his best beloved. Who is Dean Sperry? He is the head of the Theological School in Harvard University, made by a union of the old Harvard Divinity School and the Andover Theological Seminary. He is a forty-two-year-old clergyman, educated at Olivet in Michigan, at Oxford, England, and at Yale. An ordained Congregationalist, he is a high type of liberal and a man who exhibits strength in voice, gesture, posture, flashing eye, clear thought and simple direct speech.

It was a moving experience to sit in King's Chapel, with all its memories, hear the beautiful old Episcopal service modified to fit modern thought, have Dr. Brown, with his noble character and record, lead our devotions, and Dean Sperry with his commanding ability stand in the high pulpit and preach the sermon.

"In an ancient Greek legend," said Dean Sperry, "is the familiar story of the march of the army, and always a sentence like this: 'Thence they marched ten parasangs and came to a river.' The river was always the obstacle and the problem. Over and over again in our march through life we come to the

edge of some deep tide of frustration. Religion is the effort to throw a bridge over such gulfs and provide a road between us and God.

"There are three ways of bridge building. There is the suspension bridge, on which cables are stretched across the gorge and rods or supports let down from it to a roadway hung in air.

"There is the bridge built on shore and floated out in sections on lighters and dropped into place on piers prepared. It is a delicate business to get it placed just right.

"The third is the arch or cantilever. Everything depends on getting a solid rock foundation on shore, and figuring the stress and strain on structure thrust out from shore. But it is built out from each side. Nothing is more thrilling than the way the two parts built out on each side meet and support each other.

"These three types of bridge represent the three main types of religion in the world.

"The suspension bridge represents the religion which depends on authority. God is thought of as revealed infallibly in church or Bible, and all man has to do is to build on that. Most of the religious traffic of history has passed over theological suspension bridges. But often such bridges have broken down from the movement of large bodies of men who have marched across in step.

"The pier bridge defines the need of man. It represents his need of strength, comfort, forgiveness, God. All the sections are built on one side of the gorge. These are the religions of humanism, pragmatism, utilitarianism.

"The last type differs from the others.

"In the first type God throws the cables across from His side. In the second type man floats out the sections from His side. In the last type each starts from his own side and they meet in the middle.

"The permanent religions of the world will be built as the cantilever is built.

"The traffic of the world is too heavy for the suspension type. The vibration becomes dangerous.

"In building the cantilever bridge of religion, on the human side we go down to the bedrock of human knowledge. Man drives the iron in the rock of the things he knows. We start either with knowledge or with the certitude experience gives. From here we thrust our structure out into the void. Each new step is based on the one before. The arts and sciences cross one another and take the strain from one another. This design presupposes a similar effort on God's side.

"The real ground of our hope is not that we can bridge the gulf but that God will meet us half way.

"What inclined us to build in the first place is a kind of call from the other side.

"The most significant thing in religion to-day is not the renewal of interest in theology but the renewal of interest in worship. The motive is not to get us from where we are to where we ought to go. Rather it is stated by Jesus, 'God is a spirit and they that worship him must worship him in spirit and in truth. . . . For the Father seeketh such to worship him.'

"These words fall strangely on modern ears. We are accustomed to define ourselves as seekers after God. We do not think of God as seeking us. We are accustomed to the words, 'Oh, that I knew where I might find him."

"In the 'Play Boy of the Western World' the father sits and hungers for the home coming. God is like that. There is a new doctrine of the reticence of God. It is opposed to the doctrine of the thrust of God seeking to impinge His will on us, or the doctrine of an imperial God.

"The universal instinct of the best and truest natures is not only that they are seeking something, but that something is seeking them. Great explorers testify to this feeling. Every wanderer and vagabond knows it. The sailor knows 'the call of the off shore wind.' Lovers know the feeling. Scientists know it. Sinners know some one is calling who will not let them go.

"We accept the doctrine of man seeking and will be loyal to all the building out from our shore. But what we need most is the doctrine of the call of God, the building of God, the co-operation of God.

"In Bernard Shaw's Play, 'Joan of Arc,' there is a beautiful passage where the Maid says: 'I came to you because I thought you were the friends of God and the friends of France. Now I see I am alone, and France is alone and God is alone.' "

The covenant of the church is:

> "In the love of Truth
> and in the spirit of Jesus Christ
> We unite for the worship of God
> and the service of man."

An interesting experiment which is proving to be a great success is described in the following:

"The Society of King's Chapel, in accordance with a unanimous vote of its annual meeting of 1923, has undertaken a large extension of its service to the community. In addition to the usual Sunday services, the week-day services which will be conducted along new lines throughout a large part of the year represent a notable effort to meet the challenging opportunity and responsibility of our time. A number of liberal religious leaders of various denominations and from different parts of the country have pledged their co-operation. King's Chapel will take its place as one of the greatest preaching centers of America. Of our project one distinguished preacher says, 'It is an unusually suggestive and earnest effort to make a church so rich in history and so strategic in situation as King's Chapel of real use to the city of which it is a part.'

"Requirements for membership are simple. Names are considered by the Membership Committee before recommendation to the society. The right to vote is limited to those members who (1) have reached the age of twenty-one years, (2) have contributed not less than five dollars to the church within a year (or who have endowed or contributed to the endowment of pews, and (3) are not voting members of any other church, except one which they habitually attend when absent from Boston."

Rev. Henry Wilder Foote, minister of King's Chapel, at the 260th Anniversary, 1886, said: "A living church can not live, and will not seek to live, upon its history alone. Together with the backward-looking reverence it will desire to have the forward and the upward look."

Toward a Clearer Understanding

To the Editor of the Universalist Leader:

Just where does Prof. Clarence Skinner's dissertation on the soul lead us as Universalists? "We believe in the final harmony of all souls with God." If we "use the soul as a scientist uses the gaps, to fill in," if, as he says, we merely "assume the soul's existence," we make our faith ridiculous. If possession of soul be "philosophical assumption," it were folly to preach or sacrifice for the cause we love.

I heard Professor Skinner assert at one time, before the Boston Ministers' Meeting, that he "does not know there is a God, he never saw God, people tell him there is a God but they may not know." I could not let that pass unchallenged, so said: "I do not know there is a London. I never saw London, friends tell me there is a London, but they may be mistaken." Dr. Levi Powers, with fine humor, rose to remark that he was "astonished to hear a brother minister confess such crass ignorance." I submit that negation of this sort is mockery of religion and waste of breath.

It is enough for me to believe that soul is selfhood, personality, spirit, ego, will—not reason, conscience, memory, nor any other attribute, but something higher than these.

Universalists are individualists; we start with self. Through study of emotions, passions, purposes and motives we become acquainted with ourselves and so can understand others, develop group loyalties and keep together for great issues. We can enter into fellowships, discuss problems and mutual needs. Thus we have national consciousness, race solidarity and world brotherhood.

Going afield we can appreciate nature, which is our environment, explore creation, which is God's workshop, and approach the border world of the Infinite, unafraid. As all material substances are shot through and through with electrons, so are the spiritual heavens permeated with soul-life. The object for which we are placed upon earth must be to develop capacities and unfold soul powers in anticipation of the higher plane, immortality.

It must afford the Father exquisite joy to witness growth and strengthening towards perfection in His frail children who "grope and feel after Him," upon the vast arena of dark stars. This process may be by evolution supplemented by the law of the sudden leap. It may involve treadmills of unending task, opposition, trouble, sorrow and despair. In the pastoral relation we are appealed to by men and women under great distress of burden-bearing and acute suffering, who question whether it is worth while to go on. Only by positive assurance that God is Love. that His ways are too involved for comprehension but that the end is triumph of goodness, mercy. and peace, can we save such from suicide or the asylum to which material conflicts and struggles lead.

Dr. I. M. Atwood once said in class that he tried to keep before him a picture of Christ, and to put on a little here and take away a little there, that "his boys" might be "fashioned in the similitude of him who labored and taught in Galilee." We are likewise sent out to preach the word and rejuvenate humanity. Can we "build more stately mansions for the soul, while the swift seasons roll," by questioning whether we have a soul or averring that "illogical solutions may be true solutions?"

Brethren, let us take counsel together. The Greek word for man is *anthropos*, which means "looking up." If we are builders we shall have vision and decision to press forward, nothing doubting If we get anywhere with this God-honoring faith we must be both consecrated and confident. Our Church suffers when we shilly-shally and offer stones of unbelief where the cry goes up for bread of life.

Burte B. Gibbs.

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To the Editor of the Universalist Leader:

I am very glad that my good friend Mr. Gibbs has written the above letter, and that you have asked me to answer it, for this gives me an opportunity to clarify my position on several important matters.

In the first place let me emphasize the fact that in the field of ethics, sociology, and religion, Mr. Gibbs and I are one. We are absolutely united in desiring to minister to people's needs, desiring to transform this old world into a veritable kingdom of Heaven, and in working to enrich the individual life by religious experience. It is always well in discussions of this kind to remember that those who seem to disagree are actually yoked together in a common endeavor for common ends.

Where Mr. Gibbs and I *may* differ is in the field of psychological, theological or philosophical interpretation. Briefly, my position is this: we are living in a scientific age when large numbers of persons are acquiring the "scientific spirit," and are thinking in terms of scientific method. Science submits every facts and dogma to careful scrutiny, and asks: "How do you *know;* what is your proof; is this fact or assumption; can you account for your doctrine in any way other than by mysticism?" There can be little doubt of the value of this new scientific emphasis, for it lays the foundation of progress in many fields.

One of the objects I hope to fulfil in my work is to combine this scientific spirit with the best that religion can give to the world. I want to bring the full light of free and fearless investigation to bear upon such concepts as "soul," "God" and "immortality." If life can be interpreted by mechanists in terms of purely organismic forces, I want to know it, I want to be familiar with their arguments, and above all I want to find the truth. Lyman Abbott long ago said there are two classes of people—those who love truth and those who love their own conception of truth. I want to be among the former class, and I want to teach others to belong to it, no matter where truth leads them, for we are assured that ultimately it makes men free.

I have never said there is no God; I have never denied the soul or immortality. I have on some occasions been what Dr. Walsh sometimes calls "a disturber of the peace of mind," by drawing atttenion to the fact that these doctrines are philosophical, speculative and open to challenge. I have, on the other hand, taken up cudgels for them on occasion

and defended them from attack when I found people dogmatically and unreasoningly opposed.

Surely Mr. Gibbs and others who have strenuously objected to my doctrines, must recognize that nothing is to be gained by blindly accepting any theory, and they must recognize that free inquiry carried on in tolerance and in mutual helpfulness is always desirable. That this often leads to doubts and intellectual discomfiture I freely admit. But that this is to be deplored I deny. Is it not true that doubt and challenge have preceded every great step in religious progress? Personally, I am thankful that someone doubted the magic power of the image, the virgin birth, hell, and a thousand other doctrines which people in their day *knew* to be true. I am thankful that some one doubted that the world was coming to an end, despite the fact that thousands of people *knew* the exact date of that catastrophe. But every time the doubter rose in meeting there were many who criticised him for taking away comfort and disturbing the peace.

Let us by all means

> ". . . prize the doubt
> Low kinds exist without."

But my final plea is this: Religion does not rest upon these speculations and interpretations. It does not depend upon belief in any theological doctrine, although it may utilize many. Real religion is a *life* and not a belief. When we come to realize this, we shall build a religion which can not be shaken. Let us henceforth cease putting our energy and trust in creeds—those "little systems which have their day" —but let us rather emphasize the universals in religious experience, that we may all have "life and life more abundant."

Clarence R. Skinner.

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FAITH IN ALL MEN

To the Editor of the Universalist Leader:

The *Universalist Leader* is still filling the place of an advocate of broad charity and tolerant judgment towards the powerful conservatives in high places of trust and responsibility. No doubt this is a much needed work, and it is being well done.

When a pioneer of Methodism was advertised to make his appearance in Norfolk, then noted for its licentiousness, the rector of a local church of the establishment spoke against the coming of those enthusiasts and based his objections on the text, "Be not righteous over-much." The Methodist preacher appeared on the common that afternoon and, facing a great throng, began his sermon with a reference to this attack, saying, "A clergyman of your town has been warning you against the danger of being righteous over-much." Then, pausing for a few moments amid tense stillness, he added slowly, "And he thought it necessary to give this advice in Norfolk."

Really, Mr. Editor, is there much danger of "lynch law in the Senate?" I mean is there much danger of hasty judgment against men of great wealth and power? Is there anything in the past to justify such fears? When has a Senate investigation of unquestioned robberies meant anything but a long-drawn proceeding until the public grew wearied, and then a whitewash?

It is quite probable that in the days of Jesus there were many people among the respectably religious who deplored the hasty and bitter condemnation of the chief priests, doctors of the law, and rulers of the people, by the Nazarene. We still have a large class, and they are usually found in influential places in the Church, who are extremely sympathetic with any suffering that comes to the sensitive nerves of people of wealth and importance, but are strangely unresponsive regarding public wrongs and the sufferings of the lowly.

The *Leader* is interested in the campaign against war; but it does not seem to mind the insults that Messrs. Weeks and Denby have been throwing at peace movements, nor the frantic efforts of those gentlemen to get us ready for "the next war," nor even Mr. Denby's scheme to get control of the North Pole as a strategic base in aerial warfare. Does the *Leader* honestly think that those men have expressed ideals that show them to be men of sufficiently large caliber for being the heads of our nation? To put it even plainer, is not the *Leader* aware that such a man as Mr. Weeks stands for the very things that are most hated by the progressive spirit of his own home state, which rejected him at the polls?

But in all this talk about oil steals the *Leader* has not had one word to say about the most needy and friendless victims. Nobody denies that the oil has been stolen, just as coal and timber and other resources have been stolen. Now the Universalist Church has declared at three successive conventions that it "stands for an economic order which shall give to every human being an equal share in the common gifts of God." That sounds well; but what does it mean? Is it like the Brotherhood of Man, which apparently means nothing in particular, or like "coming to Jesus" with no definite idea of where Jesus is? Do "the common gifts of God" mean oil? If so, why not express a little righteous indignation over the fact that millions of the weaker brethren are not getting any of their share, while a few of the selfishly strong are getting many times more than their share, because our Government, with this cool, silent, brave man from Vermont at its head, shows little recognition of the rights of brotherhood; and because the eminent men who have been put at the heads of its departments have either deliberately helped the plunderers, or by their negligence and incompetence have allowed others to steal what they were supposed to guard?

A few weeks ago the *Leader* contained an article by its editor-in-chief quoting a prominent man as charging Senator Hiram Johnson with saying in a speech in Pennsylvania, "We must teach those fellows who are going about prating about the brotherhood of man that the brotherhood of man stops at our coast line." I at once wrote to Senator Johnson, telling him that if he gave expression to any such remarks I was glad to say that there was enough idealism in the American people properly to retire him to private life. He replied saying that the statement was an unmitigated and baseless lie; and that he never had said anything that could be construed into any

such statement. He wished me to tell him where I had read it so that he could run down that particular piece of propaganda.

At that time, Mr. Editor, I wondered why such hits never got into the *Leader* about our reactionary friends Lodge, Weeks, Denby, and many others whom I might name. Was it not due to the fact that Johnson has a reputation throughout the East as a radical? I am no particular admirer of Hiram Johnson. I hope that the ballot next fall will give me an opportunity to vote for one nearer to my ideals. Yet I have no hesitancy in saying that, as one who takes that Worcester Declaration seriously, I would far sooner vote for Mr. Johnson than for some to whom it has been giving such editorial praise yet who never in their whole career have shown one iota of public sympathy with those principles which we call applied Universalism.

It was the same story at the time of the Ballinger scandals. Then, too, the *Leader* expended a great deal of sympathy on Mr. Taft. He was such a fine Christian gentleman. It all depends upon what is meant by the word Christian. That he is honest, cheerful, affable, nobody denies. The same could be said of Judge Taney, who wrote the Dred Scott decision. Mr. Taft can almost always be found in his decisions on the side opposite to Brandeis and Holmes. One side is always thinking of the rights of property, while the other thinks more of human rights. If the religion of Jesus be a system of dogma about the personality of Jesus, then it may be that we can class Judge Taft and Mr. Weeks with Mr. John C. Calhoun and many other such as great Unitarian Christians. But if it be a brotherly outlook upon human affairs then I would consider Brandeis the Jew to be the better Christian.

About twelve years ago some few brave men began calling attention to what they believed to be dishonesty in the management of New England railroads. They were denounced by the defenders of respectability. The *Leader* dwelt upon the well-known integrity of the great princes of finance who directed the affairs of those roads, and said some bitter things about those who would dare to bring their character into question. Now we know that such editorials were nothing less than throwing stones at the watchdogs who were trying to warn the public that those eminent Christian gentlemen who have their headquarters in Wall Street were looting those railroads and robbing poor families of all their savings.

Perhaps it is all right to demand fair play for the chief priests and rulers. Of course it is. But is there no righteous indignation for the loss to the widows and orphans of their God-given patrimony? And is there no chance for a little moral support to the men who stand on guard and not only watch the thieves but must also watch the guards, who have a keen eye for what is going on in Russia but seem strangely blind to what is taken from under their noses?

Ernest M. W. Smith.

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The great contribution that Universalism makes to religion lies in the fact that it removes death as a barrier to human endeavor and attainment and gives scope for God to complete his work of grace.—*W. S. Perkins.*

THE PARABLES OF SAFED THE SAGE

The Parable of Bad Boys and Snow-Balls

THERE came a heavy fall of Snow, and the daughter of the daughter of Keturah ran in at noontide on her way home from school, and she was in Sorrow. And she wept, and said:

Those boys are just as mean as they can be. They threw snow-balls at me, and they got snow all over my Coat, and over my Cap, and in my Hair, and some of it went down my neck. And behold, I am all covered with snow, and the boys wait just around the Corner to throw more snowballs at me.

And I took off her Coat, and shook it. And I took off her Cap, and placed it where it would dry. And I picked out snow from her Golden Hair and from her neck. And Keturah, she came also, and took the little girl to wash her face and wipe away the tears.

And I called up the daughter of Keturah and said, Thy daughter is here, and we desire that she shall lunch with us, and go back to school from here.

And the daughter of Keturah answered, It is well. So let her do.

Now Keturah had a Corking Good Lunch ready, and she set on another plate. And we all sat down, and gave God thanks. And there was a bouquet upon the table, and Keturah turned it around so that the brightest flowers were toward the daughter of the daughter of Keturah. And Keturah said, The flowers desire to look across the table and to welcome our Little Girl.

And we had a Happy Luncheon together. And when it was over, I said, Now let me hear what Musick thou hast lately learned.

And she said, I still can play Holy Night, that I learned at Christmas; and I have a piece that is called The Butterfly, where one hand crosseth the other, and the Butterfly moveth up and down in pretty curves among the flowers which the other hand playeth.

And I said, Let us hear that.

And she said, I will do it. And, Grandpa, when I cross my hands, look thou, and behold how many Rings are on my fingers.

And I smiled at her little vanity concerning the Rings; neither did I reprove her: for she will outgrow all that if grown folk have sense enough to let her alone. And we had Fifteen Happy minutes at the Piano.

And I remembered with what joy my father, who was a Venerable Man, heard his Daughter and afterward his Granddaughter at the Piano, even as do I.

And the time came for the daughter of the daughter of Keturah to go back to school. And she said, What a happy time I have had, and this would not have come to me if those Naughty Boys had not thrown snow at me.

And I said, Thus doth the Good Lord God bring possibilities of good out of evil, and thus I hope it will be evermore.

And she said, I am glad I came.

And I said, If I find those boys, I will thank them; but I will ask them not to do it again.

Young People's Christian Union

Conducted by Granville Hicks

LENT

A remarkably pervasive and enduring heritage from the Puritan founders of New England is the distrust which most Protestant churches show of all ceremony and ritual. Only very recently has Christmas come into favor. Not a few people now living can remember when any but the most austere recognition of that day was frowned upon. Hallowe'en, that curious occasion for a variety of pranks, was looked upon in Boston twenty years ago as a kind of folk-observance for the Irish.

Perhaps no church season has been until recently so stamped with the mark of the Catholic Church as Lent. Our ancestors would have looked with horror on any recognition of the period, seeing in it a surrender to Popery. They would have insisted that no good could come from accepting any features of a custom with such obnoxious connections.

To-day this attitude has very largely changed. There is scarcely a Protestant denomination, unless it be the Quakers, that does not in some way observe Lent. The Federal Council of Churches has issued an appeal for prayer during this period. In many cities there will be special daily services. When Easter comes there will be an attempt to introduce into our barren services some of the beauty which we have lost.

So far as the young people think about this matter at all, they favor it heartily. They have no concern with the ecclesiastical quarrels of two centuries ago, but they are very much concerned with whatever appeals to them as beautiful. On the whole they like ritual, solemn pageantry, services with an esthetic appeal. So far as they are interested in religion at all they approve the observance of churchly holidays and anniversaries.

Lent appeals to the young people for another reason. It is all very well to say that we must think of Jesus always and try to model our lives on his, but, as a matter of fact, in the speed of modern life, Jesus is frequently forgotten. It is unfortunate; it is a situation to be remedied; but so long as the situation exists any strong appeal that centers minds upon his life will be welcomed.

What the Union Is Doing

The young people find the observance of Lent only natural, for they have been accustomed to it from their first acquaintance with the church. The Union has not succeeded in giving the period all the richness with which it may be invested, but it has encouraged some special recognition of its significance. The devotional topics for the seven Sundays in Lent are always suited to the time, and moreover in many Unions mission study classes are held during this period.

The topics this year are unusual in that they do not deal with the life of Jesus but concern themselves with social problems. This fact has brought forth some queries. The reason which lies behind the choice of these particular topics is easy to explain. In the mind of the devotional committee was the conviction that today the application of the principles of Jesus is of supreme importance. By studying the great questions of society—the question of poverty, of labor, of prisons, of race, of war—in the light of the teachings of Jesus, the Unioners, it was hoped, would be filled with something of the spirit which animated him. Without exception the Lenten topics deal with subjects in which the human element is the key to the situation. It was thought fitting that they should be considered at a time when all minds are focused upon that master mind which understood human personality so well.

Articles for the Topics

In connection with these Lenten topics *Onward* is publishing a series of articles which is in many ways the most remarkable it has secured. The six articles, arranged in the same order as the topics, are appearing two in each number for three numbers. In the issue of Feb. 29 Professor Skinner has written on "The Church's Stake in the Community," a clear and forceful interpretation of the social implications of Christianity, while Professor Evans, well known to readers of the *Leader*, has entitled his article, "How Shall We Think about Poverty?"

The next issue contains a careful summary of the history of prison reform, written by Professor Quinn of the University of Cincinnati, together with an article on labor problems by Professor Watkins of the University of Illinois. Professor Watkins is recognized as one of the experts in his field and has written what is regarded in many colleges as the best text-book on the subject.

Dr. Carpenter, who has written the article on the immigrant question, has just completed an investigation for the Government, and his monograph will be published this spring under the title, "Immigrants and Their Children." The same Christian spirit which pervades his article will make his book notable. In the same number Kirby Page, whose pamphlet on war has brought forth much comment, asks and answers the question, "What Shall We Do about War?"

The articles have been co-ordinated with the regular devotional helps and should succeed in giving to the meetings a tone that is in accord with the spirit of the season. Perhaps the most significant thing about the articles is that six very busy men have been willing to devote time and thought to the preparation of a message for young people. The explanation is undoubtedly to be found in the recognition, common to all far-seeing men and women, of the importance of the youth in the world to-day.

In Other Ways

In a later number some description of the mission study program of the Union may be given. Although mission study classes, together with the special topics, constitute the only way in which the Y. P. C. U. officially observes Lent, it must be remembered that the Unioners as members of Sunday schools and of churches are finding in other ways the sense of a religious rejuvenation which the Lenten season should induce. Indifferent as some young people are, diffident as many are, most of the young people feel, sometimes vaguely, sometimes clearly, a need which the church's observance of Lent may fill.

For the Quiet Hour

If there were any doubt on this point it would only be necessary to bring it to the test of the one Ideal Life lived amongst men. No life can compare with his in the sense of solemnity and seriousness. Upon him lay the burden of the heaviest task ever imposed upon man. Through sorrows unspeakable, yet with unfaltering step, he pressed on to the goal of sacrifice. Yet, from first to last, he exercised upon men the charm of an attractive spirit, which made them feel it was happy to be good, and scattered around him influences which added to the joys and delights of life. And in this matter of winsomeness his disciples have great need to learn of him. It is their duty to cultivate his charm, to discipline themselves into his power to make the world brighter and men happier. A crotchety Christian is a monstrosity. The man who fails to spread peace, joy, hope, in this world of real and countless sorrows is an enemy of the race and a criminal before God. For foremost among the marks of the ideal life is the faculty of enjoying and dispensing the gladness of the Creator.

Charles A. Berry.

Having thus made up our minds, let us keep our eyes open to the consequences of our actions. Let us be truthful with ourselves. Let us see facts as they are, rather than as we want to see them This is not easy. The easy way is to go with the crowd; to shut our eyes to the things the crowd does not see and does not want to see. The man who has learned the habit of being truthful with himself, of facing facts and consequences instead of shirking them, has taken his second lesson in citizenship. *Arthur T. Hadley.*

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

THE THIRD FLOOR BACK

We held a board meeting the other day here at 176. Vice-President Gibbs and Secretary Hempel were present in person, while Vice-President Galer and Treasurer Brown gave us absent treatments, and Rev. A. Gertrude Earle attended as non-voting observer, counselor and friend. It appears that we have much ground for optimism. The sch ols in every field visited by our representative are working hard and are making encouraging gains both in size and efficiency. The offerings are of gratifying amounts, that for the International work already surpassing all records, and the other two promising well. Our Association finances require more than usual attention, inasmuch as some of our most generous supporters have passed away without providing for a continuance of their gifts; but it is not expected that any deficit will be shown at Ferry Beach. Most of the day was given to a discussion of the July convention and of the various institute programs. We shall launch out this year into more elaborate work with special classes for advanced students, a step urged at Providence by the council of institute workers. The question of the reorganization of the Universalist Church, as proposed by the Trustees of the General Convention, was brought up, and there was unanimous agreement that we must be ready to give hearty co-operation in whatever plans are adopted. We are trying to develop some of that "passion" that Dr. Lichliter says liberalism must have if it is not to be altogether futile.

. . . .

The secret of success with the organized class (and most classes with members over twelve years of age ought to be organized) is in definite objects important enough to command interest and deserve support. There's Mrs. Champlin's class in Hartford, for instance. You can always rely on the "Adelaide B. Sedgwick class" to take its fair share in whatever good work is going on. One of its responsibilities is to provide flowers each Sunday for the memorial basket and to carry them after service to the sick folks and the shut-ins. It also assists in arranging socials for the young people and, having the "whatsoever spirit," helps in other ways as opportunity comes. The way to kill a class is to keep it idle; but "there is that scattereth and yet increaseth."

. . . .

A pastor said: "Our parents' class is going well, wonderfully well, chiefly because we have the right leader. She is a woman who never had done much of anything in our church before but now she has found just her proper job and she is a star." There are thousands of unlighted stars in our churches, stars of the first magnitude. Oh, if only we could find them and use them! What a relief it would be to the "faithful few!" And how our Sunday schools would increase in power and efficiency. One reason why we do not discover them is that we are too prone to assume quietly that those who always have done our work are the only ones who are competent. The wise administrator studies his entire list of possibilities and constantly endeavors to fit each worker to the exactly appropriate task.

. . . .

The mails bring a good many samples of good printing. Pastor Kearns, down at Baltimore, for instance, is using the press as his assistant pastor and with excellent results. Being too wise to rely altogether on "the black missionary," he combines tactful printing and hard work and is rewarded with fine progress all through his parish. The Sunday school participates generously in every enterprise that we have on hand and is advancing rapidly in numbers and power.

The Sojourner

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

OHAYO KINDERGARTEN

It has been voted by the Japan Council to start the Ohayo Kindergarten in the little barrack church when the school year opens in April.

This should be an incentive especially to the Ohio Universalists to hasten the completion of the building fund for this kindergarten.

* *

LAW ENFORCEMENT

The National Convention for Law Enforcement will be held in Washington, D. C., April 10 and 11.

Headquarters, General Federation of Women's Clubs, 1734 N. St., N. W. Miss Lida Hafford, Executive Chairman, will give information.

Mrs. Henry W. Peabody, who is general chairman of the Women's National Committee for Law Enforcement, sends an urgent appeal for all church women to stand back of this movement.

The program includes a great luncheon, the pageant, a reception at the White House, an institute when a practical program will be presented, with reports from states, and an open forum in which matters of vital importance will be discussed and a national program adopted. The registration fee for the convention is only $1.00 and admits to pageant, institute and all functions except the great luncheon.

Mrs. Peabody asks that we give publicity to this and secure a large attendance.

The Woman's National Committee for Law Enforcement represents twelve great national organizations of women, one of these being the Women's Boards of Foreign Missions of North America, with which our own W. N. M. A. is affiliated, and it has a total membership of ten million women.

This invitation and urgent appeal comes not only to the members of the Women's National Missionary Association, but to every Universalist woman, to give her support for Law Enforcement.

Through this column, I make this appeal to all who can possibly attend, to do so, and send their names for registration to Miss Lida Hafford at address given above. May there be a large delegation of Universalist women.

You should read "Save America" before going to the convention and if it is impossible to attend, the greater the need for reading it. Order through the W. N. M. A. office, 25 cents per copy.

* *

CAMP MURRAY

It is with great regret that the Executive Board announces the resignation of Miss Rena E. Bradley as leader of Camp Murray. She has rendered most efficient service and the Board expresses their deep appreciation.

We have been most fortunate in securing as camp leader, to succeed Miss Bradley, Miss Georgene E. Bowen, of Providence, R. I. Miss Bowen is at present the executive secretary of the Rhode Island League of Girls' Clubs, a member of our church in Bellows Falls, Vt., and has devoted much of her time to work with girls.

Miss Bowen would like to get in touch with all the girls interested in attending Camp Murray, July 14-22. Address her, 183 Weybosset St., Providence, R. I.

* *

WEDDING IN JAPAN

After the announcement of the engagement of Miss Matsu Koyama had gone to press (this announcement having been received a few weeks previously), a letter was received on the following day telling of her plans for the wedding.

Matsu writes: "The wedding date is set for Feb. 9, in the Blackmer Home, and Dr. Ayres is to officiate. I shall put on informal American dress for the occasion and shall continue to put on American dress all of the time. We shall have chairs and tables in our tiny Japanese house. It will be very interesting house, I imagine. We find a tiny house near the Home so it will be very handy for me."

Among Our Churches

Southwest Letter

Our people in this region are getting the spirit and vision of the Christ Crusade. We are very seriously putting to ourselves the question, "Why not make our Church worthy of its name and of its traditions?" * * **The Junction City Conference.**—General Superintendent Lowe and General Secretary Etz brought to our pastors and people the greetings of the Church at large, and outlined the crusade campaign. The day brought enlightenment and inspiration. In addition to the conference these brothers cheered us by promising what the Southwest has asked for for several years—representatives of the general body at each meeting of our State Conventions. * * **A Larger Fellowship.**—The Universalists of Kansas and Missouri are planning for a closer fellowship with each other and with the brethren in Arkansas and Colorado, and between ourselves and the Unitarians and other liberals in this large and promising field. To this end the Conventions of these two states are to be held conjointly this fall in Kansas City. And the Southwestern Federation of Religious Liberals will hold its third annual session in the same city the first week of October. * * **Kansas City, "The Heart of America."**—This city is easy of access to this whole region and indeed to the whole country. People in the East do not usually know its importance as a railroad, commercial, shipping and financial center. The system of boulevards and drives is unexcelled. Just to the north are Excelsior Springs, an important health resort, while a few miles to the south begins the scenic Ozark region, the coming fruit-growing center of our country and the future play-grounds of the continent. Readers of the *Leader* will do well to plan the summer and fall with a view to attend our conventions and conference. * * **Missouri.**—Impassable roads and rains alternating with "away-below-zero" temperatures have quite broken up our schedule of meetings, and we are still waiting for more favorable conditions. It has been a winter such as a few of the "old timers" remember. * * **Elmer** lost a pioneer member in the passing of Jasper N. Patrick, of whom the local newspapers said among other things: "A pioneer of Macon County, a public-spirited citizen, veteran of the Civil War, helpful neighbor, successful farmer and stockman, devoted father and husband, a man of fraternal spirit and unusual intellectual power passed to the great beyond from his home in Elmer, Jan. 25, in the seventy-ninth year of his life. In religion he was broad and sane—for half a century a member and supporter of the Universalist church. He met the obligation of life honorably and was a true brother of his race. Brief and simple services were conducted in the home by his intimate personal friend, Rev. James Houghton." * * **Kansas, Junction City.**—The annual parish meeting was a happy occasion, reports showing all departments active. A new departure was inaugurated, that of having monthly parish dinners. The membership was divided into sections and each section made responsible for one dinner. The annual Kansas Day supper was served by the men of the parish, as has long been the custom. These suppers have always been noted for their excellence, but this last one surpassed even all former ones. Two hundred and seventy plates were served. The Ladies' Social Circle is flourishing under the leadership of the new president, Mrs. Harry Pierce. On a recent Sunday the Superintendent, a former pastor, occupied the pulpit. * * **Hutchinson.**—A joyous occasion was the annual "Home Coming" which is an established observance in this parish. Despite very unfavorable weather conditions the attendance was good. The Southwest Superintendent preached at eleven o'clock. Then dinner was served in the social rooms. Afternoon addresses were delivered by several laymen. The pastor, Rev. William Gaskin, has recently established a Sunday evening forum. There are great possibilities in the city for just this thing. We expect this new venture to result in much good.

James Houghton.

Vermont and Quebec Letter

The Superintendent regrets that, because he has been compelled to lie by for a while for repairs he has been unable to present the news of the field. However, he is at work again and during his enforced rest our parishes have been, as usual, making church history. * * **Ministerial and Lay Conference.**—The ministers and one layman from each parish in Vermont and Quebec met at Brattleboro on Feb. 26 for conference with Dr. Lowe and Mr. Etz. Although the notice had been necessarily short and although it is not the best time of year to meander up and down the valleys of Vermont, yet by far the majority of our men were present. Considerable interest was shown in the presentation of the Crusade and the financial programs as they were presented by the representative of the General Convention. Perhaps the largest value of the meeting came about from the informal talk held in the evening after Dr. Lowe and Mr. Etz had been compelled to leave for their appointments the following day. A very frank discussion of the possibility of putting over the two campaigns was entered into very generally. It was decided to support both programs loyally, but it seemed to be the opinion of those present that it would be better to devote our entire energy to the prosecution of the spiritual program until Easter, and it was so voted to do by those present. * * **Huntingville, P. Q.**—No pastor has been secured since the retirement of Mr. Coulter from this field. With the parsonage which has recently become available and the help from the West Fund which is always given freely, the parish at Huntingville is in position to maintain activity much more advantageously than the average isolated small parish. Doubtless work will be taken up in some form in the spring. * * **West Charleston and Island Pond, Vt.**—Years ago we had a Universalist society in both of these places. We think there never was a building at Island Pond but there was formerly one at West Charleston. This was owned in the former fashion by the pew-holders and in course of time was sold by the few who were left. At Island Pond a fund was raised for building a church, but this was also held in private hands and was dissipated to other uses. Recently there has seemed to be a considerable awakening of interest in these two places. The Superintendent hopes to establish a summer preaching circuit in this vicinity the coming summer. One of our lay preachers, H. A. Farrar, is superintendent of schools in this district and is doing considerable preaching in evangelical churches. * * **Concord, Vt.,** has been very happy in the services of its new pastor, Rev. J. Emery Coulter. He has been successful in finding work for all of the people to do and every member of the parish is assigned to some especial work for the year. Two union services were held with the Methodists during February and at both there were record attendances. We regret that Mr. Coulter has not entirely recovered from the illness which he suffered before leaving Huntingville and has found it necessary to give up some of his plans for new work. Mrs. Coulter has supplied the pulpit for her husband several times, and the Superintendent has taken charge for one Sunday. Mr. Coulter expectes to be able to carry on the work from now on. * * **Morrisville** is entering with considerable interest upon the prosecution of the Christ Crusade The Superintendent outlined the plans

at a largely attended meeting of the Louise M. Slocum Class, the young women's organization of the parish. The pastor has arranged for the sending of the *Leader* to those families which do not at present have it. It is expected that with the coming of spring an effort will be made to organize the young people into some effective movement. The Sunday school has been indulging in a contest with the school at St. Johnsbury and, while epidemics of measles and whooping cough have interfered somewhat, a healthy interest is manifested. The annual parish supper is likely to present plans of work to the people which will require a good deal of energy to carry through. The new board of trustees is handling the affairs of the parish in a business-like manner and for the first time in many years regular business meetings are being held. * * **Barnard** is again to have the services of Rev. E. A. Hoyt through the summer months, for which we are very glad. Barnard is another of our rural, isolated parishes equipped by endowment to do a larger work than its rather scattered constituency has ever had the courage to undertake. Mr. Hoyt not only satisfies the people from the pulpit but he is quite apt to find something worth while for his people to do. It is hoped that the annual meeting of the Green Mountain Association at Barnard this summer will develop into a pilgrimage for the entire state to this historic parish. * * **St. Albans,** through its pastor, Rev. T. L. Drury, is making a thoroughly planned and well advertised campaign in the interest of the Christ Crusade. The Truth Seekers, originating as a little class of men interested in discussing some of the modern ideas of religion, have developed into a gathering of both sexes who under the leadership of the pastor are going farther into the study of the Bible and modern interpretation than is customary with such organizations. * * **Fairfax** has been showing an increased interest in our endowed annual preaching services in recent years. While the income of the little fund which was left for the maintenance of Universalist preaching is not sufficient to make possible any great amount of work, it is hoped by additions to this from other sources to make possible quite an extended series of services the coming summer, under the direction of the St. Albans pastor. * * **Sunday School Activities.**—Miss Mary Slaughter, assistant to the president of the General Sunday School Association, has been making the annual visitation to Vermont. Her trip has included Woodstock, Springfield, Bellows Falls, Bethel and Rutland. The institute at Woodstock was a three-day affair in which all the churches of the town were united. Dr. Huntley is promising us another trip in the spring. Early in September it is planned to hold a summer school at Goddard Seminary, which will be the most ambitious undertaking we have entered upon. The State Convention, which will be held at St. Johnsbury the last week in June, is planning to give much more time than usual to the work of the Sunday school and a more favorable place upon the program. * * **Goddard Seminary.**—We regret to announce the retirement of Principal Russell L. Davison, who for four years has been at the head of this school. From an educational standpoint, Mr. Davison has done much for the maintenance of the high standard upon which the trustees have always insisted for Goddard. From the denominational standpoint, in which our readers are interested especially, we have never had a man who has been more friendly to our cause and more anxious to maintain the standards established by the founders of the school than the retiring principal. He has loyally cooperated with us in our work at all times. * * **The Multigram.**—Through the generosity of Robert L. Whitney of Marlboro, N. H., a multigraph was placed in the Superintendent's office. During his period of enforced idleness the Superintendent has established the Vermont-New Hampshire-Quebec Universalist Multigram, a publication which it is hoped will enable him to place matters interesting our people directly before them. The current issue of the Multigram is devoted to the interests of the Y. P. C. U. in the combined field. The Superintendent is also overhauling the card index of the Universalists of Vermont, New Hampshire and Quebec, and through the co-operation of local pastors and isolated Universalists expects to have the most complete encyclopedia of Universalism in this field that has yet been produced.

George F. Fortier.

Church News and Interests

PERSONAL

Rev. Charles A. Alden, who becomes Protestant chaplain at Mooseheart, Ill., April 1, will live at Aurora, and his address will be 64 South Lincoln Ave.

Rev. Herbert Frank Moulton of Fort Plain has just celebrated the tenth anniversary of his pastorate. Local papers refer to his "endearing himself not only to the community but to a wide section round about."

Rev. Charles F. Bushnell, a one time active Universalist minister, is suffering from partial paralysis. His address is 7 Main St., Danbury, Conn. As he is alone he would enjoy hearing from old friends. He hopes to be taken soon to a Masonic Home in Pennsylvania.

Prof. Oscar E. Olin, for twenty-six years a member of the faculty of the University of Akron, Ohio, and preacher at the Universalist church of Leroy, in an interview given to an Akron paper enumerates ten reasons why he is still young at seventy-two. He has not had time to grow old because he has been busy all his life; he hasn't yet lived long enough to be old; for fifty-four years he has been teaching boys and girls, and such association can't help but have an effect on mind and body; he has led a very regular life; he has always had new interests; he has always been an optimist; he has kept his mind looking forward to new things; he has given up directing the affairs of the universe; and, finally, he is content with his work.

Dr. Marion D. Shutter, pastor of the Church of the Redeemer, Minneapolis, preached the fourth sermon in the Baltimore-Washington Christ Crusade series, having the largest attendance thus far of the series. Growing congregations cheer the resident workers. Dr. Shutter was reported to have been at his best.

Rev. Harold H. Niles of Denver, had an address broadcast by radio March 3, under auspices of the Sons of the American Revolution of Denver.

Rev. Charles H. Vail, D. D., of Auburn, N. Y., is delivering a series of Sunday evening lectures on "The World's Saviours," including discussion of "Miraculous Births" and "Crucifixion and Resurrection of Pre-Christian Saviors."

Prof. Clarence R. Skinner was successfully operated upon for appendicitis at Copps Hospital, 10 Chester St., Cambridge, March 8.

Connecticut

Bridgeport.—Rev. Charles Kramer, pastor. A reception was given to Mr. and Mrs. Kramer by the society of the First Universalist Church of Bridgeport, on Monday evening, Feb. 11. The parish rooms were tastefully decorated for the occasion and the furniture and lamps were loaned by Lee Bros. through the courtesy of one of our trustees, Mr. Geo. B. Davis. The guests were received by the moderator, Mr. Buckingham Marsh, who introduced them to Mr. and Mrs. Kramer, who were assisted in receiving by Mr. and Mrs. Buckingham Marsh, Mrs. Mariah Matson (the oldest member of the church), Mrs. Frederick Sailer, Mrs. William L. Sailer, Mr. and Mrs. Jerome Orcutt. Under the direction of Mrs. H. V. Hartley lunch was served, followed by dancing. Lieberum's orchestra furnished music.

District of Columbia

Washington.—Rev. Clarence E. Rice, D. D., pastor. Dr. F. W. Ballou, superintendent of schools, and Mrs. Ballou entertained the Optimist Literary Club of the parish last week. Christ Crusade services have proved enormously successful with growing congregations and fine newspaper publicity.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. Our parish and community have been overshadowed by the death of Mrs. Dorothy Smith Dean, wife of L. Forrest Dean, and daughter of Dr. and Mrs. Ashley A. Smith, which occurred Sunday, March 2, at the home of her parents. The funeral services were held Wednesday afternoon in the First Universalist Church. Rev. Warren J. Moulton, president of the Bangor Theological Seminary, officiated. Mrs. Dean's marked abilities and beautiful character endeared her to all who were so fortunate as to know her, and the many beautiful floral tributes testified to the high esteem in which she was held by the entire community. The bereaved family have the heart-felt sympathy of the parish, and of a wide circle of friends in this city.

Calais.—Rev. Hugo A. Perdelwitz, pastor. The Ladies' Union in closing its fiscal year, showed bills paid and balance in treasury. During the last year $1,485 was earned by the ladies and expended for the benefit of the church. This is exclusive of the benevolent and charity work done outside the parish. A very attractive year book has been published. Sunday, Feb. 24, was observed as Young People's Sunday, three young people having charge of the service, Philip Taylor, Velmar Dimond and Frances Webber. After the sermon the minister christened two young people, Nancy and David Haycock. The newly elected officers of the Junior Alliance are: President, Velma Dimond; vice-president, Anna Carter; secretary, Evelyn Taylor; treasurer, Nancy Haycock. On Friday, Feb. 29, the Laymen's League Chapter entertained the ladies of the parish in the vestry with a social evening and impromptu vaudeville show.

Maryland

Baltimore.—Rev. Hal T. Kearns, pastor. Our special series of Christ Crusade services are going splendidly. Large congregations, in which there are many visitors, are the rule each Sunday morning. The newspapers are giving us good write-ups each Monday, giving considerable space to the sermon of the day before. Thus we are getting our message to a large number of people. Our special evening services are also attracting wide attention. The church is filled, mostly with visitors, each Sunday evening. In addition to the stereopticon program, Mr. Kearns speaks briefly on some cardinal point of our faith each evening. Our Friday evening Lenten services are also proving to be of great value. At these Mr. Kearns is giving a series of talks on "Things a Christian Ought to Know." An opportunity is given to ask questions.

Massachusetts

Plymouth.—Rev. Samuel E. Franc, pastor. During the past year our Sunday school has been growing. Following out suggestions received at our State and National Conventions different organizations have interested themselves in building up an artistic and spiritual atmosphere in the Sunday school room. We have at present the following pictures: "The Prophets of the Old Testament," Sargent; Hofmann's "Christ among the Doctors," "Christ and the Rich Young Man," and "Christ in the Garden of Gethsemane." The Cradle Roll under the care of Mrs. Abbie Whiting and the Home Department under Mrs. Aria Holmes are both flourishing. Our minister's sermons for Lent are on the following themes: "Our Bodies—Temperance versus Fasting," "Our Countries—Right versus Might," "Our Homes—Consideration versus Obedience," "Our Churches—Idealism verses Materialism," "Our Industrial Order—Co-operation versus Competition," "Our Courts—Free Government versus Lawlessness," and "Our Souls—Spirit versus Letter." There will be union services every night during Holy Week. Once a month this winter the churches have met together to listen to a denominational leader on religious education. We were fortunate in securing the services of Prof. Clarence R. Skinner of Tufts College, who made a deep and lasting impression on his audience.

Arlington.—Rev. Chas. F. Patterson, pastor. The annual meeting of the Mission Circle was held March 3, at the home of Mrs. F. B. Wadleigh. Reports of secretary and treasurer showed a good year's work. The Circle has had as speakers Rev. Hannah J. Powell from the mission in Sunburst, N. C., Mrs. George A. Huntley, and Rev. Hazel I. Kirk. The members have also attended a reception to our missionaries given at the First Church, Cambridge, and more recently listened to an address by Dr. van Schaick at the same place. The book "Creative Forces in Japan," has been studied and a plan of question and answer has been carried out, which proved very satisfactory. The Circle now numbers sixty-six. The following officers were elected: Mrs. F. B. Wadleigh, president; Mrs. J. S. Lamson, vice-president; Miss E. J. Locke, secretary; Mrs. T. R. Belyea, treasurer.

Gardner.—Rev. Peter J.McInnes, pastor. Five Lenten sermons will be given on the general theme: "Religion in the Making"—"The Changing View of Our Life," "The Causes That Make Us Change," "Life's New Position," "Its Effect on Character," "The Spirit of Christ in Terms of To-day."

Michigan

Lansing.—Rev. G. H. Ashworth, pastor. The pastor's series on "Some Spiritual Discoveries of God" attracted many strangers. His sermon on "Hell: What and Where It Is; Its Terms of Entrance and Conditions of Exit," made a hit on the doctrinal side, and upon the initiative of the Adult Bible Class, the sermon will soon be in pamphlet form for free distribution. But the largest audience was attracted to the church by Mr. Ashworth's sermon on "The Triumph of Ideals as Illustrated by the Life of Woodrow Wilson." Mr. Ashworth is frequently asked to write a "sermonette" for the *Lansing Capital News*, one of the city dailies. The Sunday school, under the leadership of Mrs. Ashworth, is increasing in numbers and efficiency. The Mission Circle meetings are of exceptional interest and the attendance is good. The Men's Club recently debated the Mellon tax and the meeting proved so interesting that the next was devoted to "The Best Method of Raising Federal Revenue: The Land Tax, an Income Tax, an Inheritance Tax, a Sales Tax, a Tariff Tax, or What?" Mrs. D. N. Shull, one of our most faithful members, died recently.

Grand Rapids.—Rev. G. H. Ashworth, acting pastor. Evening services are conducted each Sunday by Rev. G. H. Ashworth of Lansing. The St. Cecelia Building has been rented, and interest and enthusiasm are shown. It is too soon to forecast definite results but each Sunday has brought new people who we have every reason to believe will be willing to be counted as friends and helpers. The ladies are holding an all day work meeting each week preparing for an Easter fair. The hope at the present time is to get the field ready for a permanent pastor by Oct. 1, 1924.

New Hampshire

Claremont.—Rev. C. B. Etsler, pastor. The choir has joined the State Federation of Music Clubs, thereby automatically becoming a member of the National Federation. The choir, which is under the direction of Mrs. Morris P. Holmes, has twenty-nine active members and a number of associate members.

New York

Middleport.—Charles Clare Blauvelt began his pastorate here Sunday, March 2. On Tuesday evening he was among the speakers at the Community Men's Club.

Central Square.—Rev. Julia M. Tobey, pastor. The National Young People's Day was observed in our church Sunday morning, Jan. 27. Although the day was stormy the young people were on hand to assist in the meeting. Miss Anilda Le Tournéau read the Scripture lesson and Mr. John Covell led in the responsive reading. Miss Marion Covell gave a talk on "The Educational Value of the Y. P. C. U." She referred to the Union as a laboratory of life, in which young people may try experiments in leadership, social service, etc. Mr. Vernon Goethel also gave a very helpful talk on "The Practical Application of the Principles of the Union." The pastor then gave a very inspiring talk appropriate to young people's work. The choir for the services consisted entirely of the young people.

Pennsylvania

Scranton.—Rev. Wm. H. McGlauflin, D. D., pastor. The minister's subjects for March are: "The Competency of God" (is the Hope of Mankind). "The Spirit of the Christ" (is the Basis of Church Fellowship). "The Lamp of Scripture" (is Light from Faith and Experience). "The Chastisement of Sinners" (is Love's Medicine to Cure). "The Salvation of All Souls" (is an End Which Justifies the Means). He is also giving Pleasant Sunday Evening studies in Good Cheer. with optical projection: "Hamlet," "In Evangeline Land," "The Hunchback of Notre Dame," "Disraeli," "The Courtship of Miles Standish."

Rhode Island

Harrisville.—Rev. Arthur M. Soule, pastor. The Ladies' Aid and Sunday school and some of the church clubs are raising money for the painting of the church during the spring or early summer. Recently we enjoyed a visit rom Miss Mary F. Slaughter, the field secretary of the General Sunday School Association, who met a group of twenty-five of our officers and teachers. Besides giving helpful suggestions for the future welfare of the school she spoke in commendation of the progress made in the year and a half that the school has been operating under its reorganization. Our minister has been preaching a series of sermons on the modernist and fundamentalist discussions and has now commenced a series of sermons in harmony with the General Convention program for the Christ Crusade. An invitation has been extended the State Convention to meet here in June. The latest success was the "Indoor Circus" held the last of February by the "Up and Coming" Club connected with the Sunday school, which was a "real circus" in all that the name implies, and as a financial enterprise it was also a success. The Sunday school is planning a unique entertainment which will include a May festival to be held in the Stillwater House, a local community house, early in May.

Vermont

Washington.—Rev. C. A. Simmons, pastor. This church is prospering, not sensationally, but steadi y. Congregations are increasing and the attendance throughout the fall and winter has been very satisfactory. The pastor has given a series of seven sermons upon the Lord's Prayer which have served to hold and quicken the interest of the heare:s. The Sunday school has had a healthful growth. Mr. Simmons is acting emporarily as superintendent.

* *

CHURCH MEMBERS REPORTED IN 1924

Previously reported	102
Baltimore, Md.	2
Columbus, Ohio	19
Total	123

CHRISTENINGS

Previously reported, 21. Attica, Ohio, 2. Bellevi le, Ohio, 2. Total, 25.

* *

THE ST. LAWRENCE DRIVE

In response to insistent inquiries as to the result of the financial drive held last year, Dr. Sykes, after consulting with the treasurer, has issued the following figures for publication:

During the last four years the endowment has been more than doubled. The full amount now on hand and invested is $1,147,933.00. The approximate amount of unpaid pledges, not yet due, including all amounts from the General Education Board, is $463,884.78.

The amount subscribed by the trustees of the university is $103,900, paid and unpaid. The amount of the subscriptions made by the undergraduate body of the College of Letters and Science and the Theological School, paid and unpaid, is $54,902. Thirteen members of the faculty of the College of Letters and Science pledged $3,800. Three members of the faculty of the Theological School pledged $1,200. Seven members of the faculty of the State School of Agriculture pledged $2,670.

The Law School manifested great loyalty and generosity as indicated by the following figures: The pledges of the faculty of the Law School, paid and unpaid, amount to $4,560, and the students and alumni of the Law School pledged $16,765, making a total of $21,325.—*Empire State Universalist.*

Who's Who in this Issue

Dean Winfred Ernest Garrison, head of the Disciples Divinity House and Associate Professor of Church History at the University of Chicago, author of various books, contributes another of his interesting articles on Italy.

Dr. Willard Chamberlain Selleck, author, preacher, lecturer, now pastor of the Universalist church at Riverside, Calif., is one of our most distinguished scholars.

Dr. Henry Nehemiah Dodge, a retired physician living at Morristown, N. J., has received honorary degrees from Tufts, St. Lawrence, and Buchtel, and is the author of "Christus Victor," "John Murray's Landfall," and other volumes of poetry.

Victor Friend, head of Friend Brothers, Melrose, wholesale bakers, member of various corporation boards, has recently been elected national president of the Order of Universalist Comrades. He is distinguished not only for business ability but for service of the Church and various philanthropies. He is especially interested in the boy problem and has made a great success of a boys' class in the Melrose Sunday school. He is rapidly becoming a public speaker of ability because he is simple, honest and democratic.

Notices

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* *

PUBLIC MEETING

W. U. M. S. of Massachusetts

A Public Meeting of the W. U. M. S. of Massachusetts will be held at St. Paul's Church, Springfield, April 4, 1924.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

The Committee of Fellowship of the Massachusetts Universalist Convention will convene at Universalist Headquarters on Monday, March 31, 1924, at 12.15 p. m., for the examination of Mr. A. Whitman Eames and Mr. William Dawes Veazie, as to their fitness in purpose, character and abilities for the ministry of the Universalist Church.

Harry E. Adams, Secretary.

* *

NEW YORK FELLOWSHIP COMMITTEE

On March 25, 1924, at 1.15 p. m., at the Universalist church parlors at Syracuse, N. Y., the Fellowship Committee of the New York State Universalist Convention will examine with a view to their ordination, and to ascertain their fitness therefor, the following candidates: Edward Ellis, of Lockport, N. Y., and Charles Clare Blauvelt of Middleport, N. Y.

George H. Bowers, Secretary.

* *

INDIANA FELLOWSHIP COMMITTEE

Rev. Harry Adams Hersey was transferred to the New York State Convention fellowship on Feb. 4, 1924.

Harry Adams Hersey, Secretary.

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Crackling

Gladys: "That story you told me is at least sixty years old."

Pauline: "Fancy you remembering it all that time!"—*Philadelphia Inquirer.*

* *

"What do aliens think of Congress?' asks a horrified patriot. For that matter, what do alienists think of it?—*Pasadena Evening Post.*

* *

"Say, that's a fast-looking car you've got there. What's the most you ever got out of it?"

"Five times in a mile."—*Medley.*

* *

We suppose if the worst should come to the worst, we could go to New York and knock out a modest living raising young newspapers to sell to Frank A. Munsey.—*Kansas City Star.*

* *

Sam, impaneled for jury service at a murder trial, had seemed a little too anxious to serve.

"Do you know the accused?" he was asked.

"Yassuh—dat is, nossuh," he replied, realizing that if he made an affirmative answer he would be debarred from serving.

"Have you made up your mind as to his guilt or innocence?"

"Oh, no, suh."

"You think, then, that you could give his case a fair hearing?"

"Yassuh," replied Sam. "Leastways, ez fair ez de ole scamp deserves."—*American Legion Weekly.*

* *

The dying man shook his head tearfully and maintained, "I won't take it, no, Ikey, it tastes awful."

"But, mine dear fren,", groaned Ikey, "you can't die and leave all these expensive medicines wasted."—*Bison.*

* *

A Southern negro minister who was given to the use of big words and complicated discourse was waited upon by the church committee and told that his style of preaching was not all that could be desired.

"Don't I argify and sputify?" inquired the minister.

"Yes, yo' done argify and sputify," responded a member of the committee, "but yo' don't show wherein."—*Boston Transcript.*

* *

Mrs. MacTavish (during radio church service): "Why are ye removin' the earphones, Sandy?"

Sandy: "They're takin' up the collection now."—*Judge.*

* *

Mose: "Dat nigger shure am lucky."

Rastus: "How come, how come?"

Mose: "When he saw the Ku Klux coming after him he turned white."—*Virginia Reel.*

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